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James Lind

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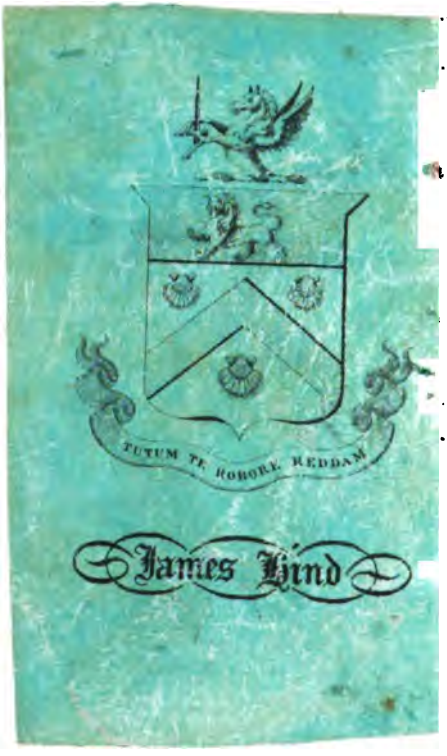
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James Bird Manchester

VOYAGES

TO

THE COAST OF AFRICA,

BY

MESS. SAUGNIER AND BRISSON:

CONTAINING

AN ACCOUNT OF THEIR SHIPWRECK

ON BOARD DIFFERENT VESSELS,

AND SUBSEQUENT SLAVERY,

AND INTERESTING DETAILS OF

THE MANNERS OF THE ARABS OF THE DESERT,

AND OF

THE SLAVE TRADE,

AS CARRIED ON AT SENEGAL AND GALAM.

WITH AN ACCURATE MAP OF AFRICA

TRANSLATED FROM THE FRENCH.

LONDON:

PRINTED FOR G. G. J. AND. J. ROBINSON,

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PREFACE.

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THE moſt exact truth pervades the relation contained in the following ſheets. The reader will here find none of thoſe fictions, which are amuſing no doubt, but by which the mind is rather injured than benefited. The author was not ſufficiently verſed in the arts and ſciences, nor had he ſufficient time to devote to curioſity or pleaſure, to avail himſelf of all thoſe circumſtances in which it might have been in his power to enrich us with new diſcoveries. Geography alone has gained ſomething, by the certain accounts this traveller gives us of the courſe of the Niger, and of the northern coaſt of

Africa, a country before almoſt utterly unknown.

Notwithſtanding the unheard-of ſufferings undergone by this worthy man, in his different travels, he is ſtill eagerly deſirous of returning to the interior parts of Africa, there to make diſcoveries which he thinks would be highly uſeful to commerce and natural hiſtory. Since his return he has employed every moment in the acquirement of a knowledge of geography, botany, aſtronomy, &c. in the hope of once more travelling through countries where he experienced ſo many misfortunes; but whither, nevertheleſs, he ardently wiſhes to return: as his circumſtances will not permit him to undertake it at his own expence; he takes the liberty of addreſſing the following reflections to government.

A taſte for diſcoveries in every way is the characteriſtic of an enlightened age. One of the kinds of knowledge of the moſt uſeful acquirement is inconteſtably that of the globe

we

we inhabit; it is perhaps the only one that we can ever hope of carrying to perfection; for it conſiſts only of poſitive things, and notwithſtanding the multitude of thoſe things their number is limited.

There are parts of Europe leſs known to our men of ſcience than ſeveral parts of Aſia and America. As to Africa, which is at ſo ſmall a diſtance from us, we hear it ſpoken of from our infancy, and yet we are hardly acquainted with its coaſts.

The difficulty of penetrating into ſome of the inland parts has not repreſſed the efforts, nor damped the zeal of ſeveral travellers. Meſſrs. *Sparman*, *Gordon*, *Paterſon*, *Le Vaillant*, *Maſſon*, *Bruce*, and a few others, have already afforded, and will yet afford to Europe, aſtoniſhed at their courage, new information concerning people, till their time ſuſpected of cruelty, though perhaps the gentleſt in the univerſe. But their knowledge did not extend beyond the Caffres, the Hot-

tentots, and the Abyſſinians, whoſe territories are but a very inconſiderable portion of the immenſe countries of Africa.

All the interior part, which is filled in our maps with the vague word deſert, or by the names of pretended nations, that probably never exiſted, deſerves, perhaps, as much as the reſt, the honour of being viſited by European travellers.

The French government might, at preſent, at very little expence, ſet on foot ſome of the moſt important reſearches that have ever yet been undertaken on land.

The following are the obſtacles to be overcome, to inſure the ſucceſs of the enterprize.

1. The unhealthineſs of the climate.

2. The pretended ferocious diſpoſition of the inhabitants.

3. The ignorance of the Arabic tongue.

4. The dreadful fatigues of ſuch a journey.

5. The difficulty of conveying the different inſtruments, abſolutely neceſſary to make uſeful obſervations.

6. The

6. The uniting in one or two perſons the variety of knowledge, without which the expedition would be almoſt uſeleſs.

7. The indiſpenſable charges.

If the author of the travels here offered to the public, were choſen to put the plan he propoſes in execution, the four firſt obſtacles would be removed in regard to him; for, 1. It is proved that he can bear the climate, having been a ſlave in the deſert, and eſcaped its baneful effects. 2. He is accuſtomed to the manners and cuſtoms of the people, who ſo far from being ferocious, are the beſt people in the univerſe, when one knows how to conform to their way of life. Beſides, having been the Emperor of Morocco's ſlave, his perſon is ſacred in the eyes of the numerous nations, who, far as well as near, acknowledge that ſovereign as their lord paramount. He is perſonally acquainted with the reigning Emperor, and the *Sirik*, or *Great Saint*, whoſe ſpiritual power extends indiſcriminately to all the Mahometans of the deſert, and to whom they

they pay unbounded reſpect and deference. Letters of recommendation from theſe two great perſonages, which he is ſure of obtaining, would inſure the ſafety of his perſon from Mogador to Egypt. 3. During his ſlavery, and ſtay in Africa, M. Saugnier learned Arabic enough to ſpeak it fluently. 4. He has croſſed on foot all that part of the deſert, confined between the Niger and Cape Nun; and ſince that time has never been on horſeback or in a carriage, as much from taſte as through economy. He cannot therefore dread fatigue, of whatever kind it be.

It would not be extremely difficult to remove the fifth obſtacle, in a country where there are as many camels as inhabitants. Thus the ſmall number of inſtruments indiſpenſably neceſſary to take altitudes, and draw plans, might be eaſily conveyed on the backs of theſe animals.

If a very ſcrupulous regard be not had to the ſixth article, M. Saugnier flatters himſelf he ſhould be able to juſtify the confidence that

that might be repoſed in him. Originally intended for the church, he received a tolerably good education; and having ſince his return aſſiduouſly ſtudied whatever might be uſeful to him in ſuch a journey, he would be capable of making good obſervations in almoſt all the eſſential matters that regard a traveller.

No apprehenſion need be entertained as to the laſt article; for the expence is next to nothing in a country where one goes almoſt naked, and where there are no other means of travelling but with the caravans, among people who have not even an idea of luxury, and who confine the neceſſaries of life within very narrow bounds. Thirty thouſand livres at moſt, would ſuffice for an expedition of about four years, which M. Saugnier would undertake with a friend, who, having been his companion in ſlavery, is as much accuſtomed to fatigue as himſelf. The only recompence he would aſk, would be a penſion of a thouſand crowns, ſhould he be fortunate enough

enough to return from ſo dangerous an enterprize.

The plan propoſed is, to go to Morocco, there to procure the neceſſary recommendations, and then to proceed to Senegal, and from thence to Tombut, up the ſtream of the Niger; from that city M. Saugnier could undertake one or other of two journies which have never been attempted by any European, and which would afford information abſolutely novel, concerning nations whoſe very exiſtence is unknown to us. The firſt would be to repair from Tombut to Abyſſinia, either by travelling through Bilidulgerid, or by viſiting and aſcertaining the ſource of the Niger, as Mr. Bruce did that of the Nile; the ſecond would be to go from Tombut to Moſambique, after having paſſed through the very heart of Africa. Perhaps it would be poſſible to eſtabliſh a regular trade from that coaſt to Senegal, and to make immenſe gain in thoſe vaſt countries where gold is the moſt abundant production of the earth.

VOYAGES

VOYAGES

TO

THE COAST OF AFRICA.

FIRST VOYAGE.

TO SENEGAL.

THE deſire of recollecting my paſt misfortunes, and the various ſituations into which the circumſtances of my life have led me, joined to the ſolicitations of ſeveral of my friends, who, having intereſted themſelves in my diſtreſs, were deſirous of being more particularly acquainted with the cuſtoms of the people I lived among, have made me take the reſolution of drawing up memoirs of the events of my life. It will not be difficult to judge of the impoſſibility I labour under of fully anſwering the expectations of thoſe who ſhall read this work, if they will but deign to conſider that ſeveral years at

leaſt of ſtay and ſtudy are neceſſary to know all the cuſtoms of a people. A ſlave in one country, and a traveller concerned in trade in another, I remained there but a ſhort time, in the utter want of every thing neceſſary to make juſt obſervations. I only ſpeak then of what I have ſeen and done, without affirming that the ſame cuſtoms prevail all over the country. If I have not the ſatisfaction of anſwering the expectations of thoſe who ſhall read theſe memoirs, I ſhall have at leaſt the certitude of advancing nothing but what is true, in ſpite of the teſtimony of ſeveral celebrated writers, who have inculcated falſe notions in their accounts of Senegal and the neighbouring places; no doubt becauſe they had not an opportunity of travelling through the country themſelves.

By the time I had completed my ſtudies, I had attained the age of twenty-one. Having no turn for the eccleſiaſtical profeſſion, I was exceedingly puzzled to know what line of life I ſhould purſue. This was at the time my parents were endeavouring to ſettle one of my brothers, who bought a grocer's ſtock in trade at a very eaſy rate. I ſtaid with him on condition of paying my board, worked hard,

hard, and after a year's apprenticeſhip, found myſelf capable of earning wages in other ſhops at Paris. I paſſed ſeven years with different grocers.

Without fortune to ſettle in the world, the circumſtances of my parents having ſuffered from their eaſineſs in regard to my brother, who had not ſucceeded in trade, and reduced to the neceſſity either of embracing the eccleſiaſtical profeſſion, or of remaining a long time ſhopman, I came to the reſolution of trying my fortune in the colonies, as ſoon as a favourable opportunity ſhould preſent itſelf. It offered ſoon, and I ſoon found two brothers of my own country, who had projected ſettling at Senegal.

The manner in which they announced their deſign to me, the fair idea they had formed of the moſt deteſtable country in the univerſe, which they only knew from the falſe repreſentations of Meſſrs. Adanſon and Dumanet, the little hope I entertained of ſettling in the world in a manner ſuitable to the condition of my family, the love of novelty, the flattering hope of making a rapid and brilliant fortune, my want of experience, my diſlike to

my buſineſs, every thing in ſhort concurred to make me join them in their ſchemes.

I was in want of money for the voyage. Had I made known my intention to my parents it would have been the ſureſt means of obtaining nothing; I was therefore obliged to diſſemble, and entered into treaty for a grocer's ſtock in trade. My family thought the matter certain, and advanced the firſt ſums neceſſary for my pretended enterpriſe. This was the only money I could obtain. More had indeed been promiſed me, but one of my brothers, a prieſt of the community of St. Medard, and my ſecret enemy, becauſe I did not ſhew him that reſpect, which, in his quality of prieſt, he ſaid, he had a right to exact, diſcovered a part of my deſigns. He gave information to my parents, and, while thinking to hurt me, really did me a ſervice, for I was refuſed what had at firſt been promiſed me to complete my eſtabliſhment.

Notwithſtanding a diſappointment ſo prejudicial to my hopes, my two countrymen earneſtly excited me to purſue my project. They were deſtitute of fortune, and were without money for the firſt expenſes of the voyage;

voyage; they knew that I underſtood the commerce of drugs and grocery, as well as diſtillation, and hoped that my knowledge would fill up the void left in our deſigns by the ſmallneſs of my ſtock of money. The name of theſe young men was Floquet; they were ſons of a tanner, of Wailly in Picardy, and died both of them in Senegal.

The Marquis de Beccaria, of a Swiſs family, ſecond captain of the African battalion, was waiting at Nantz, to embark on board the Catherine, a ſhip belonging to M. Aubry de la Foſſe, the head of a commercial houſe in Senegal. This officer made a verbal agreement for our paſſage with M. Aubry, at the rate of three hundred livres each; and as ſoon as the ſhip was ready to ſail we ſet off for Nantz. We were hardly arrived, when the elder of my travelling companions repaired to the houſe of M. Aubry, who eaſily perceived that it was our intention to ſettle at Senegal; he was conſequently afraid of a competition in the colony, prejudicial to the intereſts of his houſe, a reaſon which induced him to aſk a thouſand livres for the paſſage of each of us, without permitting us to take any thing on board but our trunks.

Conditions ſo hard, and ſo little expected, made us adopt another mode of proceeding. We ſtaid about a fortnight at Nantz without well knowing on what to determine; but having at length learned that ſhips were frequently fitted out at Bourdeaux for Senegal, we repaired thither in hopes of being more favourably treated. We travelled on foot, ſerving as an eſcort to the carriages loaded with our merchandiſe and baggage. At Rochelle we ſhipped them on board a Bourdeaux hoy, and continued our journey by land. We were ſo totally unacquainted with the dangers of the ſea, that we did not even take the precaution of having our effects inſured, and paſſed three weeks at Bourdeaux in the greateſt uneaſineſs. At length the whole arrived, to our great ſatisfaction, for we had not a change of cloaths, and had nearly reached the bottom of our purſe.

The next day we went to the exchange to introduce ourſelves to the merchants, and there we learned the arrival of the Count de Repentigny, brigadier of the King's armies, formerly colonel of the regiment of Guadaloupe, and ſince appointed governor of the French poſſeſſions in Africa. We went to

ſee

ſee him. That worthy officer approved our intentions, promiſed us his ſupport, and facilitated the paſſage of my two friends on board the King's veſſel the Bayonnoiſe, fitted out to convey him to his government, and commanded by the Marquis de la Jaille. To aſk a place for a third paſſenger would have been an impoſition on the complaiſance of the latter gentleman. I therefore waited on M. Lanaſpeze, who was fitting out at the ſame moment to carry proviſions and warlike ſtores to Senegal. He had already three paſſengers on the King's account, and could not receive me on board for want of room. I was on the point of returning to Paris, and of abandoning my enterprize, when the Chevalier de Freſnel, a gentleman of Picardy, received orders to remain in France. His vacant place on board the Deux Amies procured me the lamentable advantage of embarking with a part of my venture.

I went on board the 19th of December, 1783. The ſhip was of about three hundred tons burthen, was Dutch built, and commanded by Captain Carſin.

We were detained ten days in the river by contrary winds; the eleventh we ſailed in

company with the Bayonnoiſe, but loſt ſight of her in the duſk of the evening. On our approach to Cape Finiſterre we met with terrible gales of wind, which obliged us to lay too for five ſucceſſive days. There was a talk on board of putting into ſome neighbouring port, but the wind having abated we again made ſail.

The night of the 7th of January, 1784, the captain, worn out with fatigue, and ſeeing that we ſteered our courſe, and that the weather was to be depended upon, left the care of his watch to his lieutenant, a young man who owed his appointment to his intereſt, and of the extent of whoſe abilities he was ignorant.

The giddy youth, who had as yet only ſerved two years on board the King's ſhip, dazzled with the idea of commanding a watch, let the helmſman ſteer as he pleaſed. The captain, awakened by a ſhock the ſhip received, ran upon deck, ſaw where the miſchief aroſe, and remedied it with admirable preſence of mind. The weather was ſtill fine, every thing was repaired as well as circumſtances would admit, and we continued our courſe without any appearance of danger.

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The captain was every day at great pains to inſtruct his lieutenant; and notwithſtanding he knew his inexperience, yet either wiſhing to improve him at all hazards, or thinking we had no longer any danger to run, or actuated by ſome other motive, it was never poſſible to divine, he ſtill left him in the care of his watch.

On the night of the 14th, the mate, who was the owner's ſon, taking the lieutenant's watch, perceived the land, we were then at moſt at three leagues diſtance, and running for it with the wind abaft. One hour later, and not a ſoul would have been ſaved. The lofty mountains which preſented themſelves to our view, were taken by all the crew for Mogadore, where there are none at all: fatal experience however made us but too certain that they were thoſe of *Wel de Non.*

This new fault of the lieutenant, who took no notice of his ſeeing the land, did not open the captain's eyes as to the danger to which he expoſed us all, by intruſting him with the care of the watch. The crew began to murmur, and ſeveral ſailors, no ſtrangers to thoſe ſeas, ſaid plainly that we were running to our ruin, as indeed it happened on the 17th of January,

January, at four o'clock in the morning, juſt after the lieutenant's watch had been relieved, without any one's having ſeen the land.

Every experienced captain knows that the currents always ſet towards the Coaſt of Africa, that there are long banks of ſand which run a great way out to ſea, that in the morning and evening it is difficult to diſtinguiſh them from the water; that in ſhort, in many places, it is impoſſible to ſee the land at the diſtance of three leagues; theſe reaſons and the built of the ſhip, owing to which ſhe neceſſarily made more lee-way than French veſſels ſhould have, induced us to keep further out, eſpecially as we had made the land only two days before.

The terrible ſhock occaſioned by our ſtriking on the ſand-bank, brought us all out of our cabins. Nothing could be diſtinguiſhed, horrible cries were heard on every ſide, and the ſailors ran about the deck, without knowing whither they were going. One laid hold of a hen-coop, and another of the rigging, while the ſea broke entirely over us; the darkneſs of the night, the dreadful roaring of the waves, our officers' ignorance of the place where they had run the ſhip aground,

and

and death before our eyes, every thing in ſhort robbed us of our recollection, and drove us to deſpair.

Our ſhip, however, being Dutch built, made very little water, and it would have been eaſy to let go an anchor, to lighten, and to ſet her afloat, but nobody thought of ſo ſimple an expedient, which would have ſaved us all. We reſigned ourſelves to the will of the Supreme Being, and waited for day, without coming to any reſolution.

About half after five the ſhip, beat by the breakers, which followed one another inceſſantly, made a great deal of water, and the danger appeared more urgent. The boatſwain perceiving that ſhe continued upright, and wiſhing to keep her in that poſition, cut away the maſts, we then laboured to lighten the veſſel, that ſhe might drive nearer and nearer to the ſhore.

About ſeven o'clock the captain put a ſtop to all work that we might come to ſome kind of reſolution in ſuch unfortunate circumſtances. Nobody knew where we were. Some aſſerted that we were aſhore on one of the Canary Iſlands, and others on the Coaſt of Africa. Being recovered however from our

our firſt fright, our whole attention was turned to the ſafeſt means of reaching the land, whatever it might be.

We were more than a quarter of a league from it, nor could we diſtinguiſh any thing on the ſhore; this however did not prevent M. Decham, the maſter's mate, a native of Bourdeaux, only nineteen years old, but of a bold and intrepid diſpoſition, from leaping into the ſea. He tied the * deepſea-line round his waiſt, that it might ſerve him to tow a ſomewhat thicker rope aſhore, that would have been a great aſſiſtance to us, in caſe of the ſhip's going to pieces.

The rocks among which this young man was obliged to ſwim, made him let go the line; ſo that his courage was of no uſe to us. Overcome with fatigue and cold, he ſheltered himſelf from the wind in a caſk that the ſea had already carried to the beach.

Scarcely was he in it, when we ſaw an animal running along the ſea-ſide, which our fear transformed into a tiger; it was a dog, belonging to ſome Moors, who ſoon after made their appearance. The people known

* Line for ſounding in deep water.

in

in Europe by the general name of Moors, compoſe however ſeveral nations; thoſe whom we perceived are the deſcendants of the wandering Arabs, and of the Portugeſe fugitives, who took refuge in Zaara when the ſherifs made themſelves maſters of the three kingdoms of Barbary; they are known in Africa by the general appellation of Nar. Thoſe who occupy the country where we were wrecked, are called Mongcarts: they are only governed by chiefs of hordes, and acknowledge no ſovereign but the Emperor of Morocco, to whom however they pay no tribute, and whoſe very laws they do not obſerve; thoſe who inhabit the country towards Cape Blanco, and on the banks of the Niger, are known by ſeveral names, and have their own princes; the moſt conſiderable are the King of the Blacnars*, and the King of the Traſnars†.

Theſe people are miſerably poor, deſtitute of every thing, and live only upon what they can find or ſteal. The earth they inhabit not ſupplying their wants, they eagerly ſeize

* In 1786 the name of the reigning king was Halicon.

† His name was Admet-Moctar.

every

every thing that ſeems likely to ſatisfy them. They came running down in crowds to the ſea-ſide, and bellowing in the moſt dreadful manner.

On hearing their cries the wretched Decham left his caſk, and throwing himſelf into the ſea, attempted to ſwim back to the ſhip; but he was ſoon ſtopped by the Moors, who leaped in after him. They dragged him to the beach, ſtripped him of his ſhirt, and led him to the top of the hill. Standing all on the fore part of the ſhip, we ſtretched out our arms towards them, and implored their mercy, as if they could have heard us. Our weak voices did not reach them, nor did they even ſeem to pay attention to our geſtures. By the help of our glaſſes we ſaw them make a hole in the ſand, put the wretched Decham in it, and cover him entirely.

Two men guarded him, and the others returned to the beach; part of them leaping into the ſea, and ſwimming towards the veſſel, while the reſt were employed in picking up the fragments of the caſks we had thrown over-board. They then kindled them, ran to fetch Decham, carried him between four, and expoſed him to the fire. Sometimes they

they ſuſpended him by the feet, ſometimes they held him tranſverſely, and handed him from one to another. New mountaineers coming down took the place of the firſt, who began to dance round the fire with horrid cries. At this moment we gave him up for loſt, our frighted imagination making us regard as the height of inhumanity in this people, what was no more than the ſigns of their pity and ſenſibility.

Our ſailors, little accuſtomed to a ſight of this nature, fancied they had killed and eaten him; ſeveral even affirmed that they had ſeen him torn to pieces. It was in vain we told them that no cannibals exiſted on thoſe coaſts, nothing could make them change their idea.

Neither the orders of the officers, nor of the captain himſelf, were any longer liſtened to. They imagined that the ſavages would be bold enough to come on board, and were determined, they ſaid, to fight to the laſt extremity.

Finding that no reaſons could prevail upon the crew to lighten the veſſel, which the waves drove towards the coaſt, I went upon deck, offering money to any body that would take

take it. A bag of twelve hundred livres, that I had received from M. Follie, was emptied in a moment. Although they were certain that if they ſaved their lives, this money would be of no uſe to them, yet it ſerved to draw them out of the kind of lethargy into which they were ſunk. A part of them buſied themſelves again in lightning the veſſel, while the others put the arms in order. They were ſcarcely prepared, when the captain ordered every body to leave off work. His deſign was to repair to the beach in parties, well-armed.

Two ſwivels loaded with langridge ſhot were put into the barge; we hoiſted it out by main ſtrength, and four ſailors got into it, fully reſolved to make a deſperate defence. We were perſuaded that theſe people ſeeing them armed, would not dare to attack them; we thought beſides that our ſwivels were more than ſufficient to keep them off; luckily however our project proved ineffectual. Our meaſures had been ill taken, the barge overſet, and our people were fortunate enough to get on board again, by the help of ropes we inſtantly threw out.

This event did not make us abandon our idea;

idea; the long boat remained, and we reſolved to make uſe of it to execute the ſame project. Working with the greateſt ardour to get it over the ſide, we exhauſted our ſtrength, and were obliged to take ſome refreſhment. This was what ſaved us. Reflection made us perceive the danger, to which we were ſo wantonly expoſing ourſelves. The idea of laying a deck over the long-boat, came into the head of one of us, and we believed it to be of eaſy execution. Our captain thinking we were wrecked upon Cape Non, hoped by theſe means to reach the Canary Iſlands. Others ſaid it would be eaſier to reach Senegal, on account of the winds that prevail in thoſe latitudes. This latter opinion was the beſt, and would have been followed. We ſet to work, but without ſucceſs, being only able to nail on a few planks. After infinite pains in hoiſting out the boat, we moored it alongſide with ſtout ropes, for fear it ſhould meet with the ſame fate as our barge. We then put on board proviſions, money, arms, and our moſt valuable effects; but however wiſely our meaſures were taken, we were once more diſappointed in our hopes.

The ſea ran ſo high that we were obliged to get out again. It was with great regret that we left our long-boat. Soon after one of the ropes by which it was moored breaking, it daſhed violently againſt the ſhip's ſide. In ſpite of the danger it was moored anew; but as it was all over leaks, and as it was impoſſible to hoiſt it in, we were reduced to the ſad neceſſity of letting it go altogether.

It was hardly upon the beach when the Moors came down. They laid hands on every thing it contained, hauled it over the ſand by main ſtrength, and ſet it on fire. This action appeared as cruel to us as what we thought they had done to our wretched fellow in misfortune. Ignorant of their laws and cuſtoms, we only judged of their actions by what our aſtoniſhed imagination led us to believe. We did not know that theſe people are bound to deſtroy whatever their habits of life render of no uſe. Simple as it was, this action converted our courage into deſpondency.

Our ſhip advanced but little, and ſuffered perceptibly from the ſea. She beat towards the middle, the deck was looſened, and at

every

every wave that came we thought ſhe would have parted. On the other hand, the danger to which we imagined we ſhould expoſe ourſelves, even if we had the good fortune to reach the ſhore, ſeemed ſtill more terrible. Our ſpirits gave way to theſe reflections, and deſpondency and conſternation were pictured in every countenance.

The cooper, a bold fellow, and an excellent ſwimmer, ſoon recalled us from our ſad reflections. "Friends," ſaid he to his fellow ſailors, "we muſt periſh here, or fall into the hands of thoſe people; there is no other alternative, and my incertitude as to the fate that awaits me is more dreadful than death itſelf. I am going to ſwim aſhore. Obſerve well what they do with me. If they do not kill me I will make you a ſignal; but at all events I ſhall have the conſolation of dying before you."

We were all aſtoniſhed at his reſolution, and nobody thought of ſtopping him. He leaped into the ſea; more than twenty Moors ſwam to meet him, aſſiſted him in getting to the beach, ſtripped him of his ſhirt, expoſed him to the fire, as they had Decham,

danced round him, and at laſt conveyed him out of our ſight, without any of us being able to decide whether they had killed him or ſaved his life.

The captain, who to all appearance had ſtill preſerved his recollection, now loſt all preſence of mind. He believed he had ſeen him torn to pieces, and no longer thought of any thing but the readieſt way to die. His deſign was to blow up the ſhip, and ſeveral thouſand weight of powder in the magazine rendered it of eaſy execution. He ſent for us all upon deck, and exhorted us to meet our fate; not wiſhing however to die without revenge, he made preparations for firing upon the multitude that covered the beach. To draw them thither in greater numbers, and to be ſure of doing greater execution, we threw every thing of the moſt value into the ſea. He was deceived in his expectation, for the Moors, informed by our two fellow-ſufferers that we were Frenchmen, and remembering the loſs they had met with at the wreck of two ſhips of the ſame nation, ſuſpected a part of the plot that was laid againſt them. They retired from the beach without attending to the

the objects the ſea carried thither, kindled great fires upon the top of the hill, and gave way to all the emotions of joy the ſight of ſo rich a prize excited in their hearts.

Fruſtrated in his hopes, and unwilling to fall alive into the hands of the ſavages, the captain again aſſembled the crew, and exhorted them to blow up the veſſel. Although the officers were of the contrary opinion, we ſhould all have periſhed but for the courage of M. Bardon, ſecond lieutenant of the African battalion. With his drawn ſword, and ſeconded by the officers, he threatened to cut down the firſt who ſhould dare approach the magazine.

What a ſtrange contradiction is there in the minds of men, eſpecially when in danger! They all wanted to die, and yet there was not one bold enough to ruſh upon the ſword of M. Bardon! The crew retired to the fore part of the ſhip, while with M. Follie, a cabin-boy, and a landſman, I watched over the conduct of the captain, who ſeemed to have adopted our opinion. He thanked us for our reſiſtance, and begged us to forgive the weakneſs of a moment. About midnight

he threw himſelf upon his bed, waked about two o'clock, came upon deck, and was ſo frighted at the fires and dances of the Moors, that he determined to put an end to his exiſtence. He took care not to acquaint us with his deſign, lay down on his bed, addreſſed a prayer to Heaven, and leaning down his head, diſcharged two piſtols in his mouth. We haſted to him, and thought him dead, but he had miſſed the vital parts; the ſurgeon immediately dreſſed his wounds, and he was prevented from making a new attempt upon his life.

The horrid ſight exhibited by his lacerated countenance, ſo far from diſcouraging the crew, only ſerved to confirm each of us in our deſign of eſcaping from the wreck; ſeveral, for fear the Moors ſhould aſcribe his wound to *us*, propoſed tying a ſwivel round his waiſt, and throwing him into the ſea; but this barbarous advice was rejected.

As ſoon as the day began to dawn, the mate aſſembled all hands on deck, and we ſet about making a raft, but warned by the laſt evening's experience, we reſolved to wait for the ebb tide.

About

About eleven o'clock, the Moors, no longer perceiving any thing ſtir upon deck, came ſwimming off, with the intention of boarding the veſſel. Directed by their cries, we threw out ropes to them, and took them aboard. Without anſwering, or troubling themſelves about our queſtions, they attended to nothing but the plunder, the word Morocco being the only one we heard.

Deprived of the aſſiſtance we expected from their arrival, and in haſte to reach the land, ſince they were growing more numerous than ourſelves, we got the raft into the water about two o'clock. Only ten could find room upon it. The violence of the ſurf waſhed off four of them, and M. Bardon, the officer of the African battalion was drowned; ſuch was the ſad fate of him, who, the evening before, had ſaved us all. Two others, one of whom was M. Follie, were ſeaſonably ſuccoured by the Moors, who jumped overboard, and carried them ſenſeleſs to the beach. The mate, who was the fourth, returned to the ſhip. The other ſix, among whom was the captain, were ſcarcely aſhore, when the Moors conducted them to an eminence where

there was a little fire, and after having ſtripped them, left them there. No more than eleven remained on board. We began a new raft with the greateſt diligence; it was ſoon ready, and though of little ſolidity, afforded room for five perſons. Four ſaved themſelves without accident, the fifth was aſſiſted by a Moor, who was on his return with what he had plundered in the ſhip.

Six of us were left behind, without the poſſibility of making another raft, the great number of Moors buſied in plundering, rendering it impracticable. We therefore reſolved to avail ourſelves of the bundles they were throwing into the ſea, to hold faſt by them, and by theſe means to get aſhore. I was the firſt to adventure, and the good ſucceſs I met with encouraged the ſailors to follow my example.

About ſix o'clock we were all aſſembled on the hill, round a great fire. The Moors left us there half an hour, and then having examined us, as is cuſtomary with ſlaves, made us all get up, and conducted us about half a league up the country. There they divided; one half returned towards the beach, and we were left

left the ſad witneſſes of the diſputes of the reſt to know to whom we ſhould belong.

Seeing them ruſh upon us with their ſabres drawn, we did not well know what to think; we were naked and unarmed; nor had we as yet perceived our two fellows in misfortune, who had ſwam to the ſhore on the preceding evening. We all believed the laſt moments of our life at hand, and inſtinctively took flight, with the intention of preſerving it a few minutes longer.

A bloody conflict followed for the poſſeſſion of our perſons, all of them attempting to lay hold of us. Several of our people were deſperately wounded, and I myſelf had the misfortune to be ſtopped by two Moors, almoſt at the ſame inſtant. He who had touched me firſt pretended I was *his*; ſuch was the law; but his adverſary, too cruel to hear reaſon, endeavoured to ſettle the diſpute by my death.

I parried the ſtab he made at me, and had only two fingers hurt by the poignard; this action coſt him his life; he was not quick enough in putting himſelf on his guard againſt my true maſter, who, having like him his dagger

dagger in his hand, laid him breathleſs at his feet.

The Moor to whoſe lot I fell, then led me to the place where were his brothers, his wives, and his ſlaves. The fire they applied to my wound, to ſtanch the blood, ſtopped, at the ſame time, the progreſs of the poiſon. Plants, dipped in turtle-oil, were afterwards wrapped round my hand, and ere long I experienced the moſt perfect cure.

Let any one figure to himſelf, if poſſible, the ſad ſituation of a man, who, having never been accuſtomed to travel, found himſelf ſuddenly ſtripped of his cloaths, dying of hunger, and ſurrounded by barbarians, whom he looked upon as his executioners. Death, which at the moment of our ſhipwreck was pictured in my imagination in the moſt dreadful colours, no longer wore ſo frightful an appearance. Although I was reſolved to bear every thing to preſerve my wretched exiſtence, I looked on the exceſs of my ſufferings with the greateſt indifference. My misfortune was too great for me to feel it. I thought that every moment was to be the laſt of my life. Reſigned to the Supreme will, I waited without

out inquietude for the fatal ſtroke, and conſidered it as the happy period of my woes.

The diſputes of the Moors about the moſt trifling matter that excited their cupidity, and the blows and ſtabs they dealt on one another, made me believe they were ſacrificing my wretched fellows in misfortune to their fury. I had ſeen two of my countrymen knocked down by my ſide; I thought they had been killed, and I no longer gave any faith to the hiſtorians who have deſcribed the manners of theſe people. I believed them to be cannibals: I was ſeparated from my countrymen, I was ſurrounded by a ſcore or two of Moors, and I fancied that we had been ſhared in this manner to ſerve for their family repaſts. The ſtones brought to ſupport the fire, the faggots, and the fragments of caſks piled up near the ſpot where I was detained, ſeemed ſo many inſtruments of the torments reſerved for me. In this perſuaſion I once more recommended my ſoul to God, and when my prayer was over, waited quietly for death, and looked upon what I thought the preparation for it without diſmay. My tranquillity however was not philoſophy, but rather an entire confidence

fidence in the mercy of the Divinity. The dreſſing put upon my wound did not remove this fatal idea.

The dances, and the cruel joy of the women who ſurrounded me, and plucked out my hair, rather out of curioſity than a miſchievous deſign, and who, without thinking of covering me, rejoiced at having me among them, all concurred to confirm me in my opinion. It was at length diſpelled, when I beheld them take a pleaſure in ſeeing me drink the milk that was offered me about ten o'clock in the evening. I paſſed however a moſt miſerable night, a prey to a thouſand heart-breaking reflections, ſtretched out naked upon the ſand, and expoſed to all the inclemency of the air.

The Mongearts, or Arabs of Zaara, were the only ones who happened to be upon the ſea-ſide at the time we were wrecked, but they did not enjoy the whole of our ſpoils. They were obliged to ſhare them with the Moors at Bilidulgerid, a warlike and well-armed nation, known in the country by the appellation of Monſelemines. It was to an Arab of this latter nation that I belonged.

The

The following day our maſters permitted us all to aſſemble upon the beach. Such of our party as belonged to the Mongearts had been treated with the utmoſt humanity. Some had ſkins to cover them, and others apparel that their maſters had plundered from the wreck. As to thoſe who belonged to the Monſelemines, they were all naked like myſelf, nor had they been better treated.

This diverſity of manners in ſuch neighbouring nations, made me believe, that without doubt my companions had been better treated by the Mongearts, merely becauſe that people was accuſtomed to ſee Europeans in the river of Senegal, and at Portendie, and I conſequently imagined that if I could belong to them I ſhould certainly be carried to the former of thoſe places.

This idea, true or falſe, made me form the project of eſcaping, ſhould it be in my power, from the place where my maſter kept his wives and ſlaves. The little or no attention that was paid to me, induced me, about nine in the morning, to make for the interior part of the country, without knowing whither I was going.

I had

I had hardly proceed half a league when I was met by a party of Moors, who made me quicken my pace, and conducted me to their tents, where I ſaw an abundance of goats and camels. They gave me milk as ſoon as I arrived, and covered me with ſeveral goat-ſkins ſewed together.

Although I was much fatigued, and had paſſed two nights without ſleep, it was in vain to think of repoſe. I was obliged to walk all day long. Towards night we ſtopped, and I paſſed it moſt peacefully, although expoſed to the inclemency of the night-air.

Scarcely was the ſun riſen, when the camels were again ready for the route. A Moor made me get up behind him, and I continued to travel in this way without knowing whither I was going, having left all the reſt of the crew by the ſea-ſide.

About three o'clock I arrived at other tents, where I reſted from the fatigues of the foregoing days. I ſtaid there however only two more, for on the third, three naked, but well-armed Arabs, dragged me away in a ſouthern direction. We had croſſed ſeveral rivers, when, after a march of ſixteen days, they

they ſtopped, without daring to conduct me any further.

On the firſt day my footſteps were marked by my blood; but the Arabs having drawn out the thorns, having ſcraped the ſoles of my feet with their daggers, and plaiſtered them over with tar and ſand, I walked on without further pain or difficulty.

Their intention was to ſell me to the ſhips that come to Senegal, to buy gum, and every day they repeated to me in Arabick, *Soui ſoui ou cannefeine Gaderdome*; which, as I afterwards learned, ſignifies, you will ſoon be at Senegal. But the war which then raged between the princes of thoſe cantons, hindered them from executing their deſigns.

We paſſed three days in a foreſt of gum-trees. The utter impoſſibility of their ſelling me at Senegal obliging them to return by the way they came, we ſet off again, and after thirty days continual walking, I arrived at my maſter's tent*. He had been long re-

* That is to ſay, the way backwards and forwards took up thirty days, and as theſe two journies may be conſidered as one, the whole route was performed in thirty-four.

turned

turned from the plunder of the ſhip, and had been obliged on account of his flocks to remove towards that part of the deſert that ſeparates the territory of the Monſelemines from that of the Mongearts. My food during this laborious march conſiſted of nothing but milk mixed with camel's urine, and a little barley-meal or millet, which they ſtir up in brackiſh water, whenever they have the good fortune to meet with any.

It would be impoſſible to deſcribe all my ſufferings in ſo long a journey. I ſhould have infallibly ſunk under them if I had not poſſeſſed a good conſtitution, and had I not all my life been accuſtomed to fatigue. As often as they pronounced the word *Gaderdome*, though I did not underſtand it, I felt my fatigue alleviated. Their manner of ſpeaking to me of that place made me regard it as the period of my misfortunes; but when they mentioned it no more, I thought with reaſon that my ſufferings would be long.

They made me underſtand, by ſhewing me their muſkets, that they ſhould be killed if they went that way. The truth was, that they were under no ſuch apprehenſion, but they

they were afraid leſt they ſhould be robbed of their prize, and did not chuſe to run the riſk of loſing the profit they hoped to derive from the ſale of my perſon.

In the deſert very excellent land is to be met with, which, if cultivated, would doubtleſs produce all the neceſſaries of life. We found there an abundance of truffles, that I ate with an high reliſh, the Moors, in whoſe company I was, often procuring them for me. Being accuſtomed to live on milk, they contented themſelves with that of our camels, and chearfully denied themſelves thoſe roots on my account. I had no complaint to make of my conductors; they treated me with humanity, and, as far as lay in their power, procured me whatever ſeemed to pleaſe me the moſt.

I was ſo ſincerely attached to them, that it was not without regret I ſaw them ſet off the day after our arrival; nor did I ever ſee them again. During the journey, when we ſtopped in the evening, they went themſelves in queſt of wood for the night, and left me to take care of the camels and baggage; nay, very often, when they perceived I was too much fatigued,

they halted two or three hours before the ſetting of the ſun.

The horde to which I belonged, was compoſed of fifty-two tents, ſometimes all together, ſometimes divided, according as the convenience of paſturage required. Theſe tents are made of a black and ſtout ſtuff, woven of goat's and camel's hair, and about eighteen inches wide; they are ſewed together, and two croſs ſticks ſupport the tent. All their furniture conſiſts of ſome ſtraw ropes for their cattle, an earthen pot to warm their milk, or boil their meat, a ladle, a mat, a knife, a pike, and a great ſtone, which ſerves them as a hammer to drive in the pins of the tent. Contented in their indigence, and ſtrangers to artificial wants, theſe people live in perfect tranquillity. The men paſs their time in hunting, and keeping their flocks, the women in ſpinning, and dreſſing their victuals. Both ſexes alike wear goat-ſkins, or *(pagnes)* when they can get Guinea blues.

The finery of the men conſiſts in the beauty of their arms, ſuch as daggers, ſabres, and muſkets, and in a ſtring of large white chryſtal; as to that of the women, it conſiſts in

necklaces

necklaces of amber, coral, or glaſs beads of every kind, in gold or ſilver ear-rings, according to the wealth of the individual, and in a very ample *pagne*, ofwhich one half is red.

I paſſed two days without being called upon to do any work; on the third they ſent me to fetch wood for the tent. For this purpoſe an old cord was given me, and a child accompanied me, to ſhew me the proper kind to take.

Although the whole country is covered with buſhes, theſe people are moſt careful to preſerve them, never touching a green ſtick. It very often took me two whole hours to ſeek for dead wood; and when my faggot was ſufficient for the day's conſumption, I carried it to the tent.

It is needleſs to deſcant on what I ſuffered from this work, eaſy as it may appear. I paſſed the whole day without any thing to cover me, and my naked ſhoulders, lacerated by my burthen, uſed to run down with blood.

Contented with my punctuality and aſſiduity, in furniſhing the neceſſary quantity of

wood, they next employed me in making butter. For this purpoſe they put their milk in a goat's ſkin, ſuſpend it on three ſticks, and ſhake it for about two hours. Such were my occupations during my ſtay in this tent.

My maſter having met with an opportunity of diſpoſing of me, I ſaw a barrel of meal, and an iron bar about nine feet long given in exchange for my perſon: I do not know whether the purchaſer gave any thing elſe.

The following day, as ſoon as the ſun aroſe, we ſet off, and walked for nine ſucceſſive days. It is the cuſtom of all the people of Africa to begin their journey at ſun-riſe, and not to ſtop till it is about to ſet. In the day-time they eat nothing but a ſmall wild fruit reſembling *jujubes*, (the jujube-tree) which is to be found every where.

When we halted, I was obliged, like the negro-ſlaves, to go and fetch wood, to keep us warm during the night, and to protect us from the ſerpents and wild beaſts that overrun the country. A little barley-meal, mixed up with brackiſh water, was then given me, and was my only food, when we met with no tents on our way.

All

All theſe people are hoſpitable in the higheſt degree. When a ſtranger arrives they greet him with the ſalutation of friendſhip, and often deny themſelves food, that they may ſupply his wants.

Scarcely was I arrived among the Moors in rebellion againſt the Emperor of Morocco, when I was ſold. My new maſter gave me no reſt, ſending me the very next day to keep his camels, the care of the goats being generally entruſted to children. I paſſed day after day in the midſt of the mountains, entirely abandoned to my own reflections, and totally ignorant of the fate of my fellows in misfortune.

The long journies I had performed had left me without an idea of the country I was in, and the hope of my deliverance began to deſert me. I ſaw no period to my misfortunes; they grew more and more intolerable; my ſtrength perceptibly diminiſhed, and every time I changed my maſter I found myſelf worſe treated.

In the evening, on my return to the tent, plenty of camel's milk was given me, but the unfrequency of my meals, and the poorneſs

of this fare, would certainly never have ſufficed to keep up my ſtrength, if I had not taken care, during the day, to ſeek for truffles, and other wild roots, which neceſſity had made me acquainted with while on the road with my firſt conductors.

I was ſold again, my health being already impaired, and was conducted by my new maſter to his tent, where I did not remain long. Poorer than are the generality of people of that country, he carried me to a neighbouring market, to endeavour to make ſome profit by my perſon. He there met with an Arab, who bought me for two young camels, and ſold me at the market the day after. He received money in exchange, how much I know not; all I know is that he ſet off highly ſatisfied, ſince he gave me about two pounds of dates, and a ſmall piece of ſilver money that I have kept to this day.

Throughout Zaara trade is only carried on by barter. It was in this place that I ſaw money for the firſt time. The ſight of it revived my hopes, for I thought with reaſon that I was not far from a civilized ſtate. The variety I obſerved in commerce made me imagine

gine that it would not be long before I ſhould find the means of alleviating my diſtreſs. I conceived the hope of ſending information of my wretched fate to my family; I expected my deliverance from their tenderneſs; and this idea made me ſupport my ſufferings with greater fortitude.

I learned by experience the truth of *their* opinion, who affirm that the more men are civilized, the more they are cruel. Every new maſter treated me worſe than the laſt; and accordingly I was approaching the Morocco dominions, where we ſhould have had ſtill more to ſuffer, if we had been unfortunate enough to belong to any one but the Emperor.

We ſet off in the duſk of the evening, and took our way towards Cape Non. Four Arabs, who were at the market while the Moor was buying me, lay in wait for us when the night was coming on. They were only armed with their daggers, and as my maſter knew them, he had no diſtruſt of their intentions. Seeing one of them in the act of ſtabbing him, I cried out; my maſter avoided the blow, and ſhot his adverſary dead. The

others immediately attacked him; I ran to his aſſiſtance, and with the help of my ſtick ſtretched one of them at his feet; and as he ſtabbed him inſtantly, the two others fled. We took nothing but the daggers of the two that were killed, and continued our journey. Inſtead of ſelling me, as was his intention, he turned me over to his brother, one of the richeſt individuals in the country.

That moment was the end of my ſufferings. I was obeyed by the negro ſlaves; the women gave me every thing I could deſire; I had no longer any work to do; and if I went out with the cattle it was for my own amuſement.

We naturally aſſume the manners of the people among whom we live, however ſavage they may be; eſpecially if there be no blows in the bargain. There was no kind of friendſhip they did not ſhew me; they endeavoured to attach me to them; promiſes, preſents, nothing was ſpared; they even offered me my maſter's ſiſter. The Arabs of his horde looked upon me rather as their countryman than as a ſlave, often entertained me with ſham fights, and let me join in their nocturnal dances.

I then

I then began to have ſome knowledge of the Arabic, and clearly ſaw into their deſigns, but I made them underſtand, by a variety of examples, that I ſhould become deſpicable even in *their* eyes, if I accepted their propoſals. Seeing that my determination was not to be ſhaken, they preſſed me no longer.

The friendſhip they entertained for me then made them come to the reſolution of conducting me to *Hali Laze*, the chief of Glimi, that I might be conveyed, they ſaid, as ſoon as poſſible, to the country ſubject to the dominion of the Emperor of Morocco.

I remained eight days at his houſe without belonging to him; at length however he bought me. I cannot ſay what made him pay for me at ſo dear a rate, I only know, for I counted the money myſelf, that he purchaſed me for a hundred and fifty dollars, all in little pieces, of the value of ten *ſous*. As theſe pieces were fifteen hundred in number, my maſter and I counted them over two days running for fear of a miſtake.

I was not pleaſed at the enormity of this ſum; I knew that he had refuſed to give a hundred

hundred dollars for M. Decham, and I imagined that he had not paid ſo dear for me without the intention of rating my liberty at an exceſſive price.

Hali Laxe had a houſe which, in that country, might well paſs for a ſuperb palace. He had a great number of negroes, negreſſes, horſes, cows, camels, and almoſt every thing that is to be ſeen in our farm-houſes. He had been formerly at Paris, in the ſuit of an embaſſador of Morocco; reaſons of diſcontent, and the ſtronger one of ſaving his head, had forced him to take the command of the Moors in rebellion againſt the Emperor, and he reſiſted the power of that prince by the force of arms.

He treated me well, exacted no labour from me, and gave me cloaths: I was now ſheltered from the inclemency of the air, and had ſtraw given me, of which I made a kind of bed. I ate two meals a day, I had food indeed in abundance, in ſo much that almoſt every day I ſhared my dinner either with a ſailor of Provence, who happened to be then at Glimi, or with M. Lanaſpeze, our mate, and ſon of the owner. As on the market-

days

days I had often ſome of my countrymen to regale. I uſed to aſk the women for victuals, and was never refuſed. This treatment ſoon reſtored me my ſtrength.

The French and Engliſh merchants ſettled at Mogadore, informed of our misfortune by the different brokers their commerce obliged them to diſperſe about the country, ſending to make propoſals for our liberty. Bentahar, a Moor, who lodged at my maſter's, bought me for a hundred and eighty dollars. I was witneſs to the bargain, and argued myſelf concerning the price of my ranſom; nor did the Moor buy me but on the aſſurance I gave him that he would be paid by the French merchants, the moment I ſhould make myſelf known at Mogadore.

This man got together at the ſame time five of my companions, namely, M. Follie, a native of Paris, and officer of adminiſtration in the colonies, whom he purchaſed for two hundred and fifty dollars. M. Decham, maſter's mate, a native of Bourdeaux, and the firſt who got aſhore, coſt him ninety-five dollars. The boatſwain and two ſailors were ſold for only eighty-five, or ninety each.

From

From the moment I left the wreck till my arrival at Glimi, the principal city of Cape Non, I was ignorant of the fate of the reſt of the crew.

M. Lanaſpeze, our mate, was in the ſame place, but left free from all conſtraint by his maſters. *He* was not bought, though I cannot conceive what motive could prevent Bentahar from entering into treaty for his ranſom. As ſoon as he heard of my arrival he came to ſee me, and found me in the outward court-yard. He looked like a walking ſpectre. At firſt I did not recollect him, nor did he remember me; tanned by the ſun, wearing our hair and beards like the Moors, and dreſſed in their faſhion, there was nothing ſurpriſing in our being ſo much altered. In a few moments however we were in one another's arms. Our words died away upon our lips, but the tears that trickled down our cheeks expreſſed the warmth of our ſentiments. We paſſed the whole day together, and related our ſufferings to each other with ſatisfaction.

As he told me M. Follie was in the ſame town with us, I ſet off immediately, accompanied

panied by himſelf and ſeveral Moors, and repaired to the place where he was detained. M. Follie belonged to a cruel Moor, who treated him with the greateſt barbarity; he ſlept upon the hard ground, and was denied the ſmalleſt liberty. Little accuſtomed to fatigue, he was covered with ſores, the conſequence of the blows given him by the Moors, to force him to walk beyond his ſtrength.

There was in the ſame place a ſailor of Provence, belonging to our ſhip, who was claimed by no maſter; he lived ſometimes with one, ſometimes with another, nobody giving him the leaſt moleſtation. Bentahar was in hopes he would ſet off with us, and thought he ſhould have him without a ranſom; but the very day of our departure he was removed up the country, without our knowing what became of him. He loſt his liberty by his own fault, in keeping for ever with the Moors. No doubt he found himſelf obliged to remain at the very moment it would have been the moſt eaſy for him to obtain his liberty.

I learned from my fellow-ſlaves that they had all been uneaſy as to my fate; that ſeveral

veral perſons inſiſted they had ſeen me killed; that this general perſuaſion of the crew had induced them to acquaint the French conſul with my death; that they had as yet no information reſpecting thoſe who had followed their maſters to the ſouth of Africa; that as to themſelves they had met with horrible treatment; that they had been forced by hard blows to unload the ſhip; that they had been obliged to grind corn, fetch wood, and tend cattle; and that they were cruelly beat for the ſmalleſt fault, without even knowing they had done amiſs. The wounds with which they were covered but too well confirmed the truth of their recital.

While they congratulated me on having eſcaped ſuch rigorous treatment, they told me that the Moors, after fighting to know who ſhould be our maſters, had at length ſet fire to the wreck; that ſeveral Arabs had been killed by ſplinters from the ſhip, from whence they had not taken out the powder; that many of our people had been wounded; and that the captain, after having lived twelve days with no ſuſtenance but a little brandy, had been knocked on the head upon the beach. Perhaps

haps the report of his fate was as ill-founded as that of mine, for M. Follie was the only one of all the crew who certified his death, nobody elſe knowing any thing of the matter.

The city of Glimi is the firſt place where we met with Jews: they are very numerous there, as well as in all the towns between that place and St. Croix, almoſt all the trade that is carried on paſſing through their hands. The Mahometans of theſe cantons treat them like ſlaves. Cruel as was the Arab, M. Follie's maſter, and however determined in his enmity to the Chriſtians, he told that gentleman to ſuffer nothing from the Jews, who had gone his halves in the purchaſe.

When M. Follie lived with the Jew I uſed to go and ſee him without any reſerve, accompanied, it is true, by Moors attached to the intereſts of my maſter; nor did the Jew ever dare to refuſe M. Follie leave to go out and walk with me. The Moors that accompanied me were ſurpriſed we ſhould aſk it, and gave me to underſtand that he might go out when he pleaſed, and that they would beat the Jew, if he dared to offer him the ſmalleſt affront.

The

The Jew of Glimi, whoſe name was Good Jacob, had received orders from Meſſrs. Cabaner and Depra to aſſiſt us; the letter imported that he might ſpend two hundred ounces of ſilver to ſupply our wants. We did not know that by the word ounce is underſtood in Barbary, a little piece of money of about the value of ten *ſous*, and as the letter was written in French and Arabic, I perſuaded my maſter that two hundred dollars were the ſum the Jew was ordered to ſpend on our account. I put a muſket ball in one ſcale, and in the other ſmall pieces of money till they amounted to the ſame weight. Induced by this repreſentation, the Arabs obliged the Jew to dreſs us all in the Mooriſh faſhion.

Our miſtake was of the greateſt uſe to us, and guarded us againſt the exceſſive cold on the ſummit of Mount Atlas, which we were obliged to croſs, and which is at all times covered with ſnow.

My ſhare of the expenſe amounted to about fifteen dollars and a half. M. Follie, M. Lanaſpeze, and myſelf, were the only three who had Mooriſh cloaks. As to the reſt of the crew nothing was given them but *haicks*.

The

The *renif* is a large cloak, without a ſeam, made of goats and camels hair, and proof againſt the rain; the uſual price is twenty-two ounces, but it was charged in our account at forty. The *baick* is nothing but a woollen blanket, four ells and a half long, and five quarters wide, which in that country coſts only ſeven or eight ounces. The Jew made us pay twenty.

M. Lanaſpeze not being able to ſet off with us, gave me, at the moment of our departure, nine louis d'ors in gold, his watch-chain, and a ſeal of the ſame metal, which he had had the good fortune to conceal from the obſervation of his maſters.

He held this little parcel in his hands at the time he was ſtripped, and afterwards took care to hide it in the ſand. When he was allowed to take an old pair of breeches, he put it in his pocket, and had kept it there ever ſince. On my arrival at Mogadore I delivered the whole to M. Cabanes and Co. merchants in that town.

Six of us being got together, by the care of Bentahar, an Arab, connected with the houſe of the Engliſh merchants, we ſet off for Mo-

gadore, tranſported with joy. The dread of being ſurpriſed by the wandering Arabs, who would have carried us off anew, and dragged us to the mountains, obliged our conductors to travel by night, and in this manner we proceeded as far as St. Croix, called *Agader* by the Arabs.

We were five days on the road between Glimi and St. Croix: at about half a league from the former place we croſſed a ſmall ſtream of very clear water, and leaving the road that ſeemed much frequented, we repaired to a large houſe on the plain, from whence we proceeded by night to a very thick foreſt.

The next day we went to the houſe of ſome Jews, ſituated on a hill, there we paſſed the night, and from thence we entered defiles, running parallel to the ſea. This day's journey was very ſevere, on account of the bad roads, obſtructed by woods and mountains.

At about eight leagues from St. Croix we forded a ſmall river, and found hard by an old houſe built in the French manner; it is now abandoned.

At half a league at moſt from this houſe exiſt the ruins of a town, the name of which we

we could not learn, but its ſituation and extent prove that it was once a conſiderable place. From thence we deſcended to well cultivated plains that led us to the ſea-ſide, and then, on camels, croſſed the river that waters the walls of St. Croix.

The Moors of that place make fiſhing almoſt their whole occupation; their barks are built like large *piroques*, and are hauled aſhore every day.

On our arrival at St. Croix, each Chriſtian was obliged to pay five *mouſouns*, which make about five *ſous* in French money. That town contains nothing remarkable. It was formerly one of the moſt commercial of all Barbary; but it is now almoſt in ruins, and only defended by a miſerable fort, with twelve pieces of cannon, and even they are unſerviceable.

We ſlept near a fountain, the work of the Portugueſe, who were once in poſſeſſion of the country. From thence we continued our journey without accident, notwithſtanding the difficulty of roads cut through the rocks, and the precipices and foreſts of the Atlas mountains, the chain of which begins at *St. Croix de Barbarie.*

The Engliſh merchants to whom we were addreſſed, gave us a very good reception, and conducted us to the French houſe of Meſſrs. Cabanes and Depras. We found on our arrival there the moſt ſatisfactory letters from M. Mure, the French vice-conſul, reſiding at Sallee. The goodneſs of his heart was pictured in them; and without diſcovering to us the means he was employing to redeem us from ſlavery, he left us in the full perſuaſion that he had nothing ſo much at heart as our deliverance.

The city of Mogadore, ſo called by the Chriſtians, from the name of a ſmall iſland, which is ſituated to the ſouth of it, and in which conſiſts the goodneſs of the harbour, is only known to the Arabs by that of *Souera*. It is a new town, and the only place where the Chriſtians have full liberty of trade. It runs out into the ſea on a rock, and is ſurrounded by ſand on every ſide; towards the harbour it has three ſtrong batteries for its defence, the principal one of four and twenty twenty-four pounders.

The care of theſe batteries is intruſted to about two hundred and fifty French renegadoes,

does, all in the pay of the Emperor. The town is inhabited by Chriſtians of every nation, by Jews, to whom the emperor advances a capital, and by Moors, engaged in trade. It is the beſt fortified and moſt commercial of the whole empire of Morocco. The Chriſtians have two prieſts there of the Spaniſh miſſion, and are unmoleſted in the exerciſe of their religion.

A great trade was formerly carried on at *St. Croix de Barbarie*, but the reigning Emperor, the founder of Mogadore, ordered the merchants to remove to the latter town, and St. Croix is now a deſert.

I am ignorant of the motive that prevents the French from giving their real names to the towns of this country. Every thing in that regard is totally changed. St. Croix is only known to the Arabs by the name of Agader, Mogadore by that of Souera, and ſo on. The name given to thoſe cities in France not being known in the country, the French travellers who viſit Barbary, often find themſelves very much embarraſſed.

The Governor of Mogadore, informed of our arrival, ſent for us to his houſe. He is a

man of a mild and affable diſpoſition, can neither write nor read, and owes his elevation to the poſt he holds, to the ſignal marks of bravery he ſhewed, in the preſence of the Emperor. He had our names taken down by the *talbes*, or Mahometan prieſts, and ſent off a courier immediately, to inform the Emperor of our arrival.

That prince, on hearing the news, fell into a dreadful fit of rage. Two months before he had given the moſt poſitive orders to the governors of the provinces in the vicinity of the deſert, to uſe their utmoſt endeavours to extricate us from the hands of the wandering Arabs.

Exceedingly jealous of his authority, he thought this affair an attack upon it; nor could he bear the idea of Chriſtians being more readily obeyed, in his own dominions, than himſelf. He broke out into threats, condemned to death the Arab, whom the Engliſh had ſent to our aſſiſtance, wrote to the merchants in the ſevereſt terms, threatening to burn alive the firſt perſon who, from that time, ſhould dare to interfere in the redemption of a captive, of any nation whatever.

The

The captains of all the ſhips in the road were forbid to receive us; a ſtrict watch was kept over us, nor were we ſuffered to go to any diſtance from the city.

Bentahar, having received timely information of the Emperor's deſigns, and of the ſentence of death pronounced againſt him, ſaved his life and his fortune, by a haſty retreat to the people who had kept us in ſlavery.

A few preſents, dexterouſly adminiſtered to the favourite Sultanas, ſoon diſpelled the anger of the Prince. He was made to underſtand that we had not been bought by the merchants, but that our relations, informed of our misfortunes, had ſent them the neceſſary ſums of money; and that, ignorant of his laws and will, we might ourſelves, without meaning to offend him, have entered into treaty for our ranſom.

He yielded to theſe reaſons, but he was determined to have us in his power; in conſequence of which the Governor of Mogadore, on the 15th of May, ſent for us to the public ſquare. There, by order of his maſter, he repaid the French merchants the money they advanced for our deliverance. He told them

that the Emperor pardoned them, as well as the Arab, whom they had employed to put an end to our diſtreſs; he then delivered us into their hands, after having made known to the people that we belonged to the Emperor.

We were free but an inſtant before, and we now ſaw ourſelves again reduced to ſlavery; we were not however required to work. The manner in which we were received by the governor, the reſpect ſhewn us by the Moors, the liberty we were left at to go where we pleaſed, the accounts we heard of the reſt of the crew, every thing in ſhort contributed to reſtore tranquility to our minds.

It was then that we received our firſt French dreſſes. A coat, waiſtcoat, and breeches of blue cloth, three ſhirts, two handkerchiefs, a ſilk cravat, a hat, a night-cap, and two pair of ſhoes, were given to each of us; an expenſe that might amount to thirty-ſix dollars a-piece.

We had been told that the Emperor's ſon, the Governor of Teroudan, had advanced towards Cape Non, at the head of an army of eight thouſand men. His orders were to get the

the French, either by money or by force. We conceived hopes that this enterprize would be attended with ſucceſs; but the French merchants were of a different opinion. They told us that the delay in the execution of the Emperor's orders is ſolely occaſioned by the avarice of that prince. He generally employs the Jews to advance the neceſſary money, and does not reimburſe them. He thinks them but too happy to have an opportunity of obeying him at the expenſe of their fortune, and from thence ariſes the tardineſs with which the individuals of that nation are ſure to proceed.

On the fifteenth of June, about ten in the morning, we received orders to ſet off for Morocco. A numerous caravan ſerving as an eſcort to the royal treaſure, ariſing from the cuſtoms paid by foreign ſhips that put in at Mogadore, inſured the ſafety of our arrival.

The French and Engliſh merchants were the only perſons that came to take leave of us; they left us with tears ſtanding in their eyes, and promiſed us all the aſſiſtance in their power, in caſe we ſhould not be able to obtain our freedom from the Emperor.

The

The journey from Mogadore to Morocco was not laborious; in quality of the Emperor's ſlaves a mule was given to each of us, not without great diſpleaſure on the part of the Moors to whom they belonged. The ſovereign never pays; and theſe people were obliged to follow us to Morocco, inſtead of ſelling their commodities at Mogadore.

The Jew, the Emperor's principal ſcribe, had orders to ſupply our wants. In the evening, on our arrival, the wretch wanted to oblige us to unload the camels, fetch wood, &c. but the Alcaide, who commanded the caravan, perceiving it, ordered the Moors to take care of us, ill treated the Jews, and forbad them to follow the caravan, of which they availed themſelves for the ſafety of their merchandize, at leſs than half a league diſtance.

We arrived at Morocco on the 20th of June, about two o'clock, much fatigued by the heat that had killed three Jews, and four camels. The Alcaide wiſhed on our arrival to conduct us to the Emperor; but that prince had ſet off in the morning at the head of an army of twelve thouſand men, to puniſh the rebels, who

who had beat his lieutenant, and taken refuge on Mount Atlas. The Emperor not being at Morocco, we were intruſted to the care of the prieſts of the Spaniſh miſſion, who had a convent in the quarter of the Jews.

The prior, replete with that pride ſo natural to his nation, treated us with inſupportable haughtineſs. He highly extolled our good fortune in experiencing the kindneſs of his *community*, treated us rather like ſlaves than Chriſtians, and refuſed us even the things of the firſt neceſſity, although M. Mure, our vice-conſul, had ſent him the money neceſſary for our wants.

Fortunately the Emperor's abſence did not laſt long. His preſence had reduced the rebels to a ſenſe of their duty; he heard of our arrival, wiſhed to ſee us immediately, and on the 28th of June we had the happineſs of appearing in his preſence. We deſired it ardently, for whatever might have been the fate reſerved for us, we ſhould, without doubt, have preferred it to remaining with the moſt reverend fathers of the Spaniſh miſſion.

When we made our appearance at the *Miſſois*, the Emperor was employed in exerciſing his

his troops. He immediately put a ſtop to the evolutions, ordered us to approach his perſon, ſpoke to us with a kindneſs we little expected, queſtioned us concerning the names of the places in which we had been ſeparated from our fellows in misfortune, and about thoſe of the maſters to whom they belonged, and promiſed to ſend us in a ſhort time to France. He enquired into the manner in which we were treated at the convent, and on hearing our complaints, intruſted us to the care of the Kailebes Baſha, making his head reſponſible for any thing that might happen to us.

At Morocco we found a landſman of the crew, who had been taken by the wandering Arabs for a man of a diſtinguiſhed family. They had conducted him to the Emperor's ſon at Teroudan, who had ſent him to his father.

We remained eight days in the city of Morocco, all the inhabitants ſhewing us the greateſt marks of kindneſs. The town is large, and populous, but ill-built; the houſes are very low, and the ſtreets very narrow. There are a number of ſquares in which all bargains are made.

Being

Being the Emperor's ſlaves, our perſons were held ſacred by the Moors; and accordingly we ſaw, without difficulty, every object of curioſity in the capital. Among the things we remarked, was a very lofty tower, to the top of which a man can aſcend on horſeback. It is to be ſeen at the diſtance of ten leagues, although Morocco is ſituated in a plain.

On the 5th of July, the Baſha having received orders to prepare his troops, we appeared again before the Emperor, who gave us our liberty, a piece of good fortune we were far from expecting.

There was a talk of war with France; the commercial houſe at Mogadore no longer hoiſted the white flag; it was ſaid that the French were determined to have ſatisfaction for the inſult offered to M. Chenier, conſul at Sallee, whom the Emperor had driven from his preſence in the rudeſt manner. Meſſrs. Cabanes and Depras, of Mogadore, were remitting all the money they could to France, and M. Royer, of Marſeilles, had juſt taken ſhipping for Europe, and abandoned his houſe.

Theſe reaſons, that ſeemed likely to prolong our ſervitude, were no doubt thoſe that haſtened

On our approach to Rabate, the ground being marked out for the encampment, and the Baſha having given his orders, he took his own particular guards, and delivered us to the governor of that place, who immediately ſent advice of our arrival to M. Mure, the French vice-conſul.

That worthy and obliging Frenchman came to ſee us. His ſurpriſe was great when he heard the honours with which we had been received in all the towns of Barbary. Wiſhing to take advantage of ſuch a favourable moment, and fearing ſome change in the Emperor's ſentiments, he ordered the neceſſary matters to be prepared for our journey, and ſent us off for Tangier.

Rabate and Sallee are two towns only ſeparated by the river, and uſually confounded with one another. Rabate, where the French conſul and the governor reſide, is the moſt conſiderable; they are both paved, and were the firſt we had met with that were.

Rabate has a ſupply of freſh water, by means of an aqueduct conſtructed by an Engliſh engineer, which brings it from a ſource at two leagues from the town. There is in this place alſo a tower, like that of Morocco;

it

it ſerves the inhabitants to diſcover the ſhips in the offing.

Sallee is a King's port; there were three ſhips of eighteen guns in the river, and one on the ſtocks, being the greateſt part of the naval force of Morocco.

The eſcort which had conducted us to Rabate, having levied freſh troops, decamped to go to the attack of Oran; and we ſet off on the 25th of July with new conductors.

The mules which M. Mure had taken care to provide for us, not being able to perform the journey, we left three of them at a little ruinous town, at about twenty leagues diſtance from Sallee, and continued our journey to Tangier, almoſt always on foot.

We arrived there on the 31ſt, and were much better received by the Spaniſh conſul, to whom we were addreſſed, than by the monks of the miſſion. He communicated the Emperor's orders to the governor of the place, who facilitated the means of our ſetting off for Cadiz.

The maſter of the Spaniſh bark, who was come to Tangier to purchaſe poultry and corn, ſet ſail about ſeven in the evening, and about eight in the morning we arrived at Cadiz.

We hoiſted our flag; the phyſicians came on board to viſit us, and ſent us to perform quarantine on board the Lazaretto, at two leagues diſtance from the town. We were three days in this hulk, without being able to ſet a foot on ſhore. At length we diſembarked, and were placed in a kind of barn, where we were only ſheltered from the rain.

On the 11th of Auguſt the phyſicians came again to viſit us, gave us a bill of health, and we ſet off for Cadiz.

M. Boirel, the French vice-conſul, received us well, ſupplied the moſt urgent of our wants, and buſied himſelf in the means of procuring us the moſt ſpeedy return to our native places.

On the 28th of Auguſt I embarked on board the *St. Francois de Sales*, of about two hundred tons burthen, commanded by Captain Sénécal of Dunkirk. Our paſſage was long and dangerous, and while it laſted I ſuffered a good deal, having very little linen, and being obliged to ſleep on the ſails and cables between decks. At length we arrived at Oſtend, on the 11th of October, after having been five days beating off the harbour.

The

The 12th the captain conducted me to Dunkirk, and delivered me up at the office for regiſtered ſeamen, *(bureau de claſſes,)* The commiſſary inſpected my paſsport on the 13th; on the 14th I ſet off from Dunkirk, and after being obliged to make ſome ſtay at Liſle for want of ſtrength, arrived at St. Quentin, the 21ſt of October, 1784.

The various digreſſions that occur in theſe memoirs, not ſufficing to furniſh a juſt idea of the manners and cuſtoms of the countries I have ſpoken of, I have thought it would not be altogether uſeleſs to give a few further notions of the people, among whom I made ſome ſtay.

ZAARA.

EVERY body knows that the people who inhabit Barbary, as far as the Niger, are an aſſemblage of various nations. The Moors occupy the three kingdoms of Suz, Fez, and Morocco. That part of Bilidulgerid that is waſhed by the Atlantic Ocean is inhabited by

the native Arabs, and by the fugitive Moors from the empire of Morocco, too enlightened to remain under the dominion of a maſter, who rules over his people with abſolute ſway, and who makes his ſafety and happineſs conſiſt in the miſery of his ſubjects. This mixture forms one and the ſame nation, known indiſcriminately by the appellation of Monſelemines.

Zaara, as far as the Niger, contains a variety of wandering nations, all proceeding from Arabs, Moors, and fugitive Portugueſe, who took refuge there when the family of the Sherifs made themſelves maſters of the three kingdoms of Barbary. All theſe people bear indiſcriminately the names of Nars, Moors, or Arabs. They are ſubdivided into various nations, of which the moſt conſiderable are the Mongearts, Traſars, and Bracnars.

The firſt of theſe three denominations is a term of contempt among the people who ſurround them; no doubt becauſe thoſe who bear it, leſs verſed than their neighbours in the uſe of arms, are in general occupied by the care and the feeding of their cattle; while the Monſelemines, on the contrary, though

ſhepherds

ſhepherds alſo, are warriors to a man. Theſe latter, accuſtomed to murder and pillage, take advantage of their ſuperiority and numbers to oppreſs the former, who are always rendered but too wretched by the ſterility of the country they inhabit. Their climate, little tempting to an invader, ſerves them, it is true, as a barrier; but in the months of Auguſt, September, and October, when the overflowing of the plains obliges them to take refuge in the mountains, they are almoſt ſure of becoming the victims of their neighbours, who pillage them without ſcruple, although they profeſs the ſame religion.

The cauſe of this nation's diſtreſs might alſo be aſcribed to another reaſon; I mean to that of religion. When the Sherifs made themſelves maſters of the three kingdoms of Barbary, the Portugueſe inhabitants of the towns evacuated them, and ſought an aſylum in their native land; but the country people had not this advantage within their reach. The greater number, to preſerve their lives, abjured the Chriſtian religion, and were allowed to remain in the country; while thoſe who would not embrace Mahometaniſm were put

to the ſword without mercy. Notwithſtanding the change in their religion, it was ſtill remembered that theſe people had been Chriſtians. The conquerors loaded them with inceſſant inſults; plundered their property; carried off their wives, raviſhed their daughters, and behaved with the utmoſt cruelty.

To eſcape from ſuch tyranny they took refuge in the deſert, and finding there ſome wretched hordes of ſlothful Arabs, were ſoon incorporated into one and the ſame nation. The habit of plundering theſe poor people has been handed down from generation to generation, and unfortunately is ſtill but too much the practice.

I will not ſpeak here of the Traſars, or of the Bracnars, any more than of the other nations ſcattered about on the northern banks of the Niger. Such information would too nearly relate to commerce, of which I reſerve a ſuccinct mention for the moment when I ſhall treat of the Mooriſh and Negro races, who carry on the trade of Senegal, no hiſtorian having as yet given certain accounts of them.

It is not poſſible that a people, for ever wandering, and fugitive, and compoſed of a mixture

mixture of various nations, that does not even form a diſtinct and ſeparate body, ſhould do otherwiſe than adopt a part of the uſages and ſuperſtition of their neighbours, whatever may be their way of thinking: they have however only the name and appearance of Mahometans. The principles of the natural religion are obſervable in their cuſtoms, and evident in almoſt all their actions.

Religion, according to theſe people, is Mahometaniſm in all its purity. They offer up prayers three times a day, ſometimes oftener; but they are never pronounced in public, unleſs when a Mahometan prieſt is with the horde, who ſeldom comes but upon account of the children's education. Then all the Arabs aſſemble at the hour of prayer, place themſelves in a line, turn to the eaſt, and, wanting water in the deſert, rub their face and arms with ſand, while the prieſt recites aloud the general prayer; it is the ſame as that which is rehearſed by the public crier on the moſques in the civiliſed countries.

The prieſts are employed in travelling about the country to inſtruct the children. There is nothing like force in their education. The

Arabs of the deſert are even ignorant of the cuſtom of conſtraining wills.

The little boys meet in the morning of their own accord, at the place of inſtruction, which is to them a place of recreation. They go there with a ſmall board inſcribed with the Arabic characters, and a few maxims of the Koran. The biggeſt, and the beſt informed, receive their leſſons directly from the prieſts, and afterwards communicate them to their fellows.

The children themſelves teach one another to read; nor are they ever corrected. It would be a crime to beat a child, who, according to the received ideas, has not ſufficient reaſon to diſtinguiſh good from evil.

This opinion induces theſe people to hold the ſame conduct in regard to thoſe who have the misfortune to be ill-treated by nature. The deaf, the dumb, and the mad, enjoy the ſame privileges; they are conſidered as beings already ſo unfortunate from their ſituation, that their deſires are ſatisfied with a blind complaiſance. This cuſtom is invariable among all the Mahometans.

No difference exiſts among the civilized nations,

tions, unleſs it be in reſpect to the age at which a child may be ſubjected to correction. In the deſert it is never allowed at all. Nature, left to herſelf and the force of example, are the only education in a country where the ſame principles and ſame errors are common to all. If the child gets tired of the places of public inſtruction, he quits them at pleaſure, and without feeling conſtraint, or hearing reproach, goes and employs himſelf in tending his father's flocks: and accordingly there are very few among them who can read.

Thoſe who perſevere in the ſtudy of the Koran are made prieſts, after having paſt an examination before the learned elders, and enjoy the greateſt public conſideration. They have no need of cattle, thoſe of the nation being their's, they find their ſubſiſtence every where.

It is generally at ſeven or eight years of age that children undergo the painful operation of circumciſion. Their head is alſo ſhaved, nothing being left but four locks of hair, one of which is cut off in a meeting of the family, at each remarkable action performed by the child.

If

If, at the age of twelve or thirteen, he kill a wild boar, or other beaſt of prey, that ſhould fall upon his flock, he loſes one of his locks. If, in the paſſage of a river, a camel be carried away by the ſtream, and he ſave it by ſwimming to its aſſiſtance, another is cut off. If he kill a lion, a tiger, or a warrior of an hoſtile nation, in a ſurpriſe or an attack, he is conſidered as a man, and his head is entirely ſhaved.

Seldom does an Arab reach the age of twenty, without having deſerved this honour, for as they are aſhamed of being treated like children, they expoſe themſelves to the greateſt dangers to obtain it.

Their knowledge, their wants, and their laws, being very circumſcribed, it is not ſurpriſing that the children ſhould talk with the men, and keep up a regular converſation. Age and experience are of no uſe where there is no need of much information to attain a perfect knowledge of the cuſtoms of their nations; hence ariſes that boldneſs, that valour, and that temerity, which ſo well become a man, and which no people poſſeſs in ſo high a degree as theſe ſavages.

The

The laws of hoſpitality are obſerved in Zaara, in the largeſt ſenſe of the word. Scarcely does a ſtranger appear before the tents, when the firſt perſon who perceives him, points out the tent to which he is to go. If the maſter be not there, the wife or the ſlave advances to meet him, ſtops him at twenty paces diſtance, and brings him a draught of milk for his refreſhment. His camels are then unloaded, his effects are ranged around him, a mat, of which the owner deprives himſelf, is given him, with whatever elſe is neceſſary to guard him from the injuries of the air.

His arms are taken and depoſited near thoſe of the maſter of the tent, either that they may not ſuffer from the dew, or to guard againſt ill intentions on the part of a man unknown. A repaſt is then prepared for him. If there be nothing in the tent, as often happens, ſome victuals are ſpeedily procured from the neighbouring ones. The traveller is always ſure of having ſomething, for rather than let him want, his hoſts would go without a ſupper themſelves.

The duties of hoſpitality are ſo great, and

ſo

ſo much reſpected, that ſhould an enemy have wounded, or even killed the maſter of a tent, would there meet with a ſacred and inviolable aſylum, although ſurrounded by thoſe who muſt naturally deſire his ruin.

The tent of the chief is always the one pointed out. But as his gains are not greater than thoſe of the reſt, he could not, if cuſtom had not provided for it, entertain at his expenſe, all the ſtrangers that happen to paſs; nor could he ſupport himſelf and his ſlaves, ſince he is for ever occupied by the affairs of his horde. Every tent contributes to his ſtock of proviſions. Each individual generally furniſhing him two pounds of ground barley per week, which is a great advantage to him, eſpecially when he happens to have few travellers to entertain. As the richeſt in cattle is generally choſen for chief, he has plenty of milk; but in caſe of need he would obtain a ſupply any where.

Different from the other Arabs, their neighbours, the Mongearts, trouble nobody on the ſcore of religion. The only one they do not tolerate is the Jewiſh; no doubt on account of their anceſtors' prejudices, who followed the

the cuſtoms of the Portugueſe. None of the Hebrew nation is found among them; and if a Jew had the misfortune to enter their territory, and to be taken there, he would to a certainty be burnt alive. It is very eaſy to know them by their faces, and by the diſtinctive dreſs they are obliged towear throughout the whole extent of Barbary, where they are in great numbers.

Infinite reſpect is paid to all old men, whatever be their family. They enjoy the ſame prerogatives as the prieſts, and equal conſideration with them and the Arabs who have had the good fortune to viſit the tomb of Mahomet at Mecca.

The latter are diſtinguiſhed by the appellation of *Sidi*, which ſignifies maſter, while the reſt of the nation only bear the diſtinctive names they received at their birth. If it happen that two individuals of the ſame family have the ſame name, they are diſtinguiſhed by that of their father; for inſtance, the Emperor of Morocco's true name is Mohammet, but as he might be confounded with many other Moors, who bear that name, he is generally called *Ben Abdella*.

The

The old men, as well as the chiefs of hordes, are the judges of the nation. They take cognizance of all differences, the pain of death being the only one they cannot pronounce. An aſſembly of ſeveral chiefs of the horde is neceſſary for that purpoſe; and as the accuſed has generally a number of friends, it ſeldom happens that he undergoes a capital puniſhment. The old men pronounce judgment without appeal, and their deciſions are inſtantly executed.

A war between two nations ſeldom happens: the different families deſtroy one another faſt enough in their inteſtine broils; however when theſe people are obliged to take refuge on the Atlas Mountains to paſs the bad ſeaſon, they aſſemble in the greateſt numbers poſſible, and march in military order: ſhepherds or warriors (theſe words are ſynonimous) every man able to bear arms is armed, and advances bravely to battle. They chooſe chiefs to command them, and pay them the moſt implicit obedience.

The expedition being finiſhed, the chief has no longer any authority, but over his particular horde; for it is commonly from among the

the heads of hordes that the general is choſen. On the march, the captives and women drive the cattle, and are followed by the men in readineſs for action. When the horſe, who are on the look out, perceive any thing, the whole caravan halts, and prepares for combat.

It is never bloody. If the aggreſſors are the ſtronger, they content themſelves with the plunder of the baggage; if they think their ſtrength inferior, they do not attack at all. They encamp every night, and place centinels in the front, who call out to prove their vigilance. This method is not very prudent; but as their enemies do the ſame, they diſtinguiſh one another from afar. I was much ſurprized at finding this cuſtom prevail among the diſciplined troops of the Emperor of Morocco.

War is not the moſt formidable ſcourge that afflicts this nation; for there is always little blood ſpilt in their battles. Much greater ravages are made by their private quarrels. They are all thieves; nay theft is in a manner authorized by the laws. All that is neceſſary to practiſe it with impunity, is to avoid proſecution,

tion, by taking care not to be caught in the fact. It is true that theft is ſeverely puniſhed, if an Arab rob another of his own horde; but to be puniſhed, he muſt be detected at the very moment.

Theft is only a crime in the day-time, at night it is authorized by law; no doubt by way of obliging them to take the greater care of their cattle. If they could complain when robbed by night, they would be leſs upon their guard, and their herds would be more expoſed to the voracity of the wild beaſts that over-run the country. Obliged, on the contrary, to be on their guard, even againſt their neighbours, they are always ready to repel the ſavage animals, which frequently come to attack their cattle. It is on this account that in the evening the women and children take the greateſt care to put in the tent all ſuch articles as might be carried off.

If one of their neighbours or friends come to viſit them, they ſurround him, and keep an eye on all his motions. The difficulty of taking any of the few things that can be carried away, without being ſeen, and the puniſhment that attends the crime, if detected, prevent robberies from being frequent.

When

When any thing is ſtolen unperceived it belongs to the thief; in vain would the owner recognize his own property in his neighbour's tent, he cannot reclaim it; it ceaſes to be his from the moment he has been negligent in its care. Hence ariſes this peoples' inclination for rapine; they do not think they commit a crime, and only follow, in this regard, a cuſtom allowed by their laws.

When an Arab is going to market, or on his return from thence, if he do not take the greateſt care to keep his journey a ſecret, he is often attacked. Neighbouring Arabs are deſirous of profiting by his induſtry, and as there are no perſons in the country appointed to apprehend robbers, the hope of booty ſpurs them on to the attack. That they may have nothing to fear, they lay in wait, when the night is coming on, for him they mean to pillage.

Their intention is never to kill; they only endeavour to ſurpriſe, to diſarm, and to make themſelves maſters of every thing that comes in their way. But it ſometimes happens that the man they intend to plunder, being acquainted with the cuſtoms of his country,

keeps an attentive ear, ſtands on his guard, fires upon his aſſailants at the firſt motion he obſerves, and then fights deſperately with his dagger. The report of the muſket almoſt always brings out the neighbouring Arabs, who, in virtue of the laws of hoſpitality, take the defence of the weaker ſide. They run up well armed, and then woe to the aggreſſors, if they do not ſave themſelves by a ſpeedy flight.

In theſe caſes it little matters who falls; the affair ends there; the dead man paſſes for the aggreſſor; nor do the family ever ſeek for vengeance. They content themſelves with burying the dead where they were killed, turning their heads to the eaſt, and heaping up all the ſtones at hand upon their tomb.

The chiefs of hordes are always the eldeſt of their families. The difference of wealth is not conſidered; the chief often having ſeveral individuals at his houſe richer than himſelf, who nevertheleſs obey him in every particular; he is, properly ſpeaking, their King; examines their difference with the old men, and judges without appeal. As to himſelf, he cannot be tried, but by the chiefs of ſeveral hordes aſ-

ſembled.

ſembled. It is his buſineſs to determine the ſpots where the tents are to be pitched, the moment of departure, and the place where the caravan is to ſtop. If the paſturage do not ſuffice for the herds of all the horde, it divides, and the chief aſſigns the ground for the different encampments. They are very often compoſed of no more than ſeven or eight tents, according to the quality of the ground they meet with.

The tent of the chief is always the largeſt and moſt lofty, and is placed in the centre of the diviſions. When it is determined upon to quit an encampment, which never happens till the paſture is exhauſted, the chief ſets off to chooſe another ſpot.

In theſe removals the women alone do all the work. Early in the morning they fold up the tent, and load every thing upon the camels' backs; they then move ſlowly on, that the cattle may have time to feed upon the way.

The negro ſlaves conduct the herds, the women, and the camels; while the Arabs ſcour the country in the front, to give ſecurity to the march. Some few remain behind, that in caſe a goat, a ſheep, or a camel, ſhould chance to ſtray, they may recover, and lead

it back to its maſter. The march in general does not exceed five or ſix hours duration.

It often happens indeed that the ſpot aſſigned for the pitching of the tents has been ill explored, and that other hordes have been lately encamped there; in this caſe they are obliged to ſet off anew, and ſeek better fortune elſewhere. This happens moſt commonly in the ſeaſon when water begins to fail.

As there is ſcarcely any in Zaara, the inhabitants are particularly careful to make great holes, from diſtance to diſtance, by way of collecting the rain water, which, ſtagnant and putrid as it is, is the only drink man or beaſt can hope for.

There are very few cows or oxen in the deſert, except on the banks of the Niger; this is owing to the ſcarcity of water, for there is no want of paſture land.

The flocks and herds of the Mongearts are compoſed of nothing but ſheep, goats and camels, all animals patient of thirſt. Horſes are alſo very ſcarce in theſe cantons, none but the poſſeſſors of numerous herds being able to keep them, becauſe for want of water it is neceſſary

ceſſary to have milk in ſufficient abundance to give it them to drink. Great care is taken to preſerve the camel's urine, both to mix with milk, and to waſh the different veſſels in which they put their food. Deteſtable as is this mixture of milk and urine, they are often reduced to the uſe of it; hunger and thirſt give a reliſh to every thing; *multa cogit facere neceſſitas.*

The only workmen uſeful to this nation, are blackſmiths or goldſmiths, as they may be called indifferently. The Mongearts not being ſufficiently laborious to apply themſelves to ſuch occupations, theſe workmen come from Bilidulgerid, and diſperſe themſelves all over the different parts of the deſert. Whereever there are tents they are ſure to find work.

They are fed for nothing, and receive beſides the hire for their labour. They make trinkets for the women, ſuch as ear-rings and bracelets, &c. mend the broken veſſels, by rivetting them, and clean the arms.

They are generally paid in ſkins, goats and camels hair, or oſtrich feathers, according to their agreement. Thoſe who have ſilver pay them a tenth part of it's weight for any

thing wrought out of that metal. On their return they ſell what they have earned; four or five excurſions at moſt enabling them to live afterwards at their eaſe, in their own country.

The Mongearts, however, ſtand in need of other merchandiſe, ſuch as ſhoes, and articles of dreſs, but they have no artiſans of their own nation. Wretched ſandals are their only manufacture; their other wants they ſupply by going in caravans to Bilidulgerid, or to the Traſars, a nation of Moors that inhabit the northern banks of the Niger. They give a part of their cattle in exchange.

Thoſe whoſe herds are barely ſufficient for their ſubſiſtence, go without theſe articles; goat-ſkins, ſewed together, ſerve them as a dreſs, and protect them from the viciſſitudes of the ſeaſons.

When they can procure the ſtuff called Guinea blues, for ſhirts, they do not let ſlip the opportunity; it is the height of their finery; but when that is not to be had they wear woollen ones; having beſides a haick, or kind of blanket, five ells long, and five quarters wide, and a cloak of camel's hair, to keep

keep off the dew or rain on the road, or during the night.

None but the moſt wealthy can procure this latter article; the reſt imitating it with goat-ſkins, and wrapping a roll of linen, or other ſtuff round their heads, in the form of a turban; this uſage is however only followed by the prieſts, or thoſe who have made a pilgrimage to Mecca.

They always carry a little leathern bag, ſuſpended from their neck, in which they put their tinder, their pipe, and their tobacco. Their daggers are elegant; the hilt is always black, and inlaid with ivory; the blade is crooked, and ſharp on either ſide; the ſheath is of braſs on one ſide, and of ſilver on the other, and of very tolerable workmanſhip. They wear ſabres when they can get them, and prefer thoſe of Spaniſh make. Their muſkets are always highly ornamented; the ſtock is very ſmall, and inlaid on every ſide with ivory, and the barrel emboſſed with braſs or ſilver, according to the opulence of the owner. There is a ſpring to the lock, covering the priming, to prevent the piece from going off, contrary to the intention of him

who carries it. The poor, who do not poſſeſs muſkets, wear daggers, made like the Flemiſh knives, with leathern ſheaths. They arm themſelves alſo with a thick ſtick, to the end of which they fix a kind of iron wedge. This weapon is exceedingly dangerous at cloſe quarters. Others carry *sagays*. In a word, the principal riches of an Arab, and his higheſt gratifications, are a handſome muſket and a good dagger. He prefers them to neatneſs of apparel; for as to dreſs, it is indifferent to him, whether he be cloathed in Guinea blues, woollen ſtuffs, or goat-ſkins. Their arms being their principal ornament, they take particular care to put the muſkets in leathern bags, by way of keeping them in good order, and preſerving them from the ruſt.

Accuſtomed to live on milk, and the corn they procure from their neighbours, theſe people are entirely taken up with the care of their cattle: agriculture is totally out of the queſtion, and they are even ſo ſlothful as not to provide their food till urged by hunger. Then perhaps it is not to be had, and they are obliged to be contented with milk, which, very fortunately, is always in abundance.

While

While the women are employed in houſehold affairs, the negroes and children of the Arabs tend the flocks. They leave the tents about nine or ten in the morning, and do not return till the evening, the children of the Arabs who have no ſlaves taking care to carry victuals with them. The women would be beat, if they did not provide them with food. As to the negroes, they ſet off faſting. It is true, that however ſavage be the country, they are ſure of meeting with roots, ſuch as truffles, and ſweet potatoes, and with a red fruit, much ſmaller than *jujubes*, but of the ſame taſte. Many other wild plants, that afford nouriſhment are alſo to be met with.

As to the men, they go either to the places of aſſembly of ſeveral hordes, or to the public markets, where they procure every thing they want for their houſehold, or for hunting; the game they are the fondeſt of purſuing is the oſtrich, becauſe it affords the moſt food and profit. As horſes are indiſpenſably neceſſary for this ſpecies of hunting, it is undertaken by horſemen alone, who go out twenty together, and ride againſt the wind at about a quarter of a league diſtance, behind one another.

ther. They ruſh upon the animal as ſoon as they perceive it.

The oſtrich, being unable to make uſe of it's wings againſt the wind, turns towards them, and eaſily avoids the firſt horſeman. If it's agility ſave it from the ſecond and third, it is impoſſible for it to eſcape the reſt. They ſeldom have recourſe to their muſket to knock it down; a ſtick, about two feet in length, ſufficing to bring it to the ground. They then loſe no time in killing it, pluck out it's feathers, divide them as well as the fleſh, and retire each to his family, where they do not fail to regale themſelves with the produce of their ſport.

When a number of Mongearts have joined in an aſſociation for hunting, pillaging their enemies, or trade, they divide the booty or property acquired, into as many ſhares as there are perſons to partake of it; then, to avoid all diſpute, each putting ſomething or other into the ſkirt of a *pagne*, mingle them together, and the firſt child, woman, or ſtranger, who happens to paſs, takes theſe effects, which he knows nothing about, and lays one upon each ſhare. Every one recognizes,

prizes his own, and happy is he who has the largeſt lot. This ſimple and natural mode of diviſion ſaves them an infinite number of diſputes. The market-women in Brittany, follow the ſame cuſtom, and never have any contention about their ſhares.

When the tents are ſeparated by families, for the greater covenience of paſture, the men and boys, great and ſmall, aſſemble at the ſetting of the ſun, on the hill the neareſt at hand to their reſpective herds, and there exerciſe themſelves in their different ſports of dexterity or ſtrength, or join in a dance. Generally there are two or three negro muſicians with them, who, with their ſavage muſic, excite their hearts to joy. They remain in theſe aſſemblies till near midnight, when they retire to their tents to ſeek repoſe.

On Friday, their great feſtival, ſeveral hordes aſſemble, and paſs the whole day in diverſions of various kinds; they ride races, exerciſe themſelves in the uſe of arms, and emulate one another in theſe public ſports.

It is in theſe aſſemblies that the moſt promiſing youths diſtinguiſh themſelves. They attract the attention of all the ſpectators, and

in

in ſtate concerns the moſt experienced are choſen to watch over the common weal. It is alſo from among theſe young men that is ſelected the advanced guard that marches before the caravan in the rainy ſeaſon.

All the riches of the Mongearts conſiſt in their herds, and accordingly they take the greateſt care to preſerve them. If a beaſt be ſick, every thing is done to cure it; no care is ſpared; it is even treated with more attention than a man; but when it evidently appears that there is no hope of ſaving it's life, they kill and eat it. If it be a camel, the neighbours are called in to partake of the repaſt, if a goat, the inhabitants of the tent ſuffice for it's conſumption.

An animal that dies without ſhedding blood is unclean. It's throat muſt be cut; the perſon who kills it turning to the eaſt, and pronouncing beforehand the firſt words of the general prayer.

An animal killed by a wild boar is unclean; nor is it eaten although it's blood has been ſhed, becauſe the wild boar is itſelf an unclean beaſt. That ſpecies is ſo numerous in the deſert that they do more miſchief than all the other

other wild beaſts together. The Arabs kill as many as they can; but never taſte their fleſh.

Whatever loſſes an Arab may meet with, he is never heard to complain; he riſes ſuperior to poverty, ſupports hunger, thirſt and fatigue, with patience, and his courage is proof againſt every event. God will have it ſo, ſays he; he employs, however, every means in his power to avert misfortune; and often expoſes himſelf to the greateſt dangers to procure matters of no real utility.

When a father of a family dies, all the effects in his tent are ſeized upon by the eldeſt ſon preſent at his deceaſe. Gold, ſilver, trinkets, every thing diſappears, and the abſent children have only an equal ſhare in the diviſion of the cattle and the ſlaves. The girls are entirely excluded from all participation, and take up their reſidence with their eldeſt brother.

If the deceaſed leave children in helpleſs infancy, the mother takes them with her to her ſiſter's, if ſhe have a ſiſter married; if not, to her own maternal roof. The dead man's poſſeſſions, however, are not loſt; the chief

chief of the horde takes care of them, and delivers them in equal portions to the heirs, as ſoon as they are old enough to manage their own property. If an Arab die without male children, his wife returns to her relations, and his brother inherits his effects.

The women are much more reſpected among the Mongearts than among the neighbouring nations; they are nevertheleſs in a ſtate of ſubjection that nearly approaches ſlavery. They are obliged to prepare the food, to ſpin the goats and camels hair, of which the tents are made, to milk the cattle, to pick up the neceſſary ſupply of wood for the night, and when the hour of repaſt is come, that is to ſay, the ſetting of the ſun, they wait upon their huſbands.

All the freemen and ſlaves of the ſame religion eat together, the remains ſerving for the women. Thoſe who have negreſſes are always idle, and have nothing to do but to give their orders; the greater number are in this predicament, none but the families who have ſuſtained loſſes being deſtitute of ſlaves, and hence it is that the women are almoſt always unemployed.

Although

Although polygamy be authoriſed by their religion, few Arabs however take more than one wife. They repudiate her, it is true, at will, when ſhe does not bear them boys, but then ſhe is free to live with another man; but if, on the contrary, ſhe have the good fortune to have one or more male children, her huſband's regard for her is inconceivable. She has no longer a divorce to fear, has an abſolute authority in the tent, and paſſes her whole time in converſation, ſleep, or dancing, as ſhe thinks fit. The captive negreſſes do all her work, and are no longer aſſiſted in their labour by the Arab's wife, who treats them on the contrary with the greateſt harſhneſs and arrogance.

When a woman is not agreeable to her huſband, or when he is diſagreeable to her, they have it in their power to part. The formality in this caſe conſiſts in the wife's retiring to her parents. If the huſband be attached to her he goes thither in queſt of her; but if ſhe perſiſt in refuſing to return ſhe is free, and at liberty to marry another. If however ſhe have had a child, eſpecially a boy, ſhe has not the ſame privilege; in that caſe, if her retreat

retreat ſhould laſt more than eight days, it might be puniſhed with death.

When a man beats his wife, it is a ſure ſign that he is ſincerely attached to her, and that he does not mean to part with her; if he content himſelf with reproaches, the wife thinks herſelf deſpiſed, and infallibly retires to her parents. Hence it is that in the moſt trifling diſputes the women are cruelly beaten: they prefer it to the complaints that the huſband might make to their parents; this proof being the moſt certain one of a man's fondneſs for his wife. When a girl marries, ſhe makes up her mind to ſuch treatment, deeming it much more ſupportable than the humiliations ſhe would otherwiſe experience from her family, in conſequence of her huſband's complaints.

The wife brings no portion to her huſband. When a Mongeart is deſirous of undertaking the care of a family, he pitches upon the girl that pleaſes him the moſt, and aſks her of her father without further formality; nor can the latter refuſe her, unleſs the man who pretends to her hand, have done ſomething contrary to the laws of the nation. The girl is conducted by her

her parents to the tent of her future huſband, where there is always an abundant repaſt prepared for the ceremony. Preſents are made to the father; but if the ſon-in-law be poor his wife's family aſſiſt him, and furniſh him with the means of increaſing his flocks; if, on the contrary, he be rich, and the father poor, he ſupports the whole family in his own tent.

The fidelity of the women is incorruptible; different in their opinions from all the other Mahometans, they think they are immortal like the men; but they do not flatter themſelves with the poſſibility of pretending to happineſs in the other world, unleſs when they ſhall have been faithful to their huſbands. If they ſhould fail in this duty, they think they ſhould be the eternal ſlaves of the more virtuous part of their ſex, without ever partaking of their bliſs.

They often viſit one another; on theſe occaſions, the honour conſiſts in letting the female who comes to ſee her friend or relation do all the work of the tent. The viſitor aſſumes the management of every thing, dreſſes the victuals, churns the butter, and keeps her-

ſelf continually employed, while her friend entertains her with an account of the different affairs of the family or nation.

The heartineſs of the welcome is meaſured by the extent of the work ſubmitted to the gueſt, who generally prepares double the uſual quantity of food, ſo that the Arab is obliged to invite his neighbours to partake of the repaſt. The ſlaves are always pleaſed with theſe entertainments, a larger portion then coming to their lot. It is the buſineſs of the viſitor to do the honours; nor will ſhe ſuffer any body about her to remain diſſatisfied.

As neither ſex wears linen, and as the want of water will not admit of their cloaths being frequently waſhed, they are covered with vermin. That they may not feel the inconvenience, and that they may rid themſelves of the bite of the gnats, they rub their whole bodies with butter or greaſe, always preferring the moſt rancid. This gives them an unſufferable ſmell to who all are not accuſtomed to it by long habit. The negreſſes, eſpecially, who have naturally an ill ſmell, exhale a ſcent ſufficient to diſguſt a man of the leaſt delicacy;

delicacy; inſomuch that, notwithſtanding my acquaintance with the country, I rather choſe to ſleep in the open air, than to remain in the ſame tent with a negreſs.

An Arab muſt be poor indeed, not to have at leaſt one negro ſlave. His ſole occupation is the care of the herd. They are never employed in war, but they have it in their power to marry. Their wives, who are captive negreſſes, do all the domeſtic work, and are roughly treated by the Arabian women, and by the Arabs themſelves. Their children are ſlaves like them, and put to all kinds of drudgery.

In their infancy, the little negroes may attend the public ſchools, and join in all the amuſements of the young Arabs: but if they be guilty of a fault, they are rigorouſly puniſhed: theſe people, who have ſo blind a complaiſance for their children, becauſe they do not ſuppoſe they have ſufficient knowledge, have no kind of conſideration for thoſe of the negroes, but treat them with unheard of barbarity. If it happen that an Arab have a boy by a negreſs, ſhe is better treated, without however ceaſing to be a ſlave. Her child is

brought up like the other Arabs, and enjoys freedom, and the rank of citizen.

When the maſter of a tent has a Chriſtian ſlave, which only happens when there has been a ſhipwreck on the coaſt, the white is conſidered as ſuperior to the negro, although the latter be a Mahometan. He is fed ſeparately, his victuals are taken from the general ſtock, and if any remain, which can only happen on days of ceremony, neither the women nor even the ſlaves will touch it: they carry their ſcruples ſo far as not even to make uſe of any thing that has contained a Chriſtian's food. As to the latter's occupations, I have ſaid enough of them in my relation of the ſhipwreck.

If the Chriſtian be a child, he is treated like thoſe of the Arabs, and has no taſk ſet him, obeying only the impulſe of his will. The Moor who ſhould be raſh enough to ſtrike him, would run a riſk of his life. Our cabin-boys ſuffered nothing in their ſlavery; no ſervice was required from them; they did whatever they pleaſed; and when the horde removed, the women took the greateſt care to make them get upon the camels, for fear of their being fatigued.

Notwith-

Notwithſtanding the hardſhips experienced in this country, it is ſtill fortunate for the ſhipwrecked man to be of the French or Engliſh nation. Some time before us a Spaniſh bark had the misfortune to run aground, near the place where we were loſt; there were fourteen men, and two women on board. As it appeared that they came from the Canary Iſlands, they were all maſſacred without mercy, except the women, who were reſerved for ſale at Morocco. Nor is it without reaſon that the Mongearts act in this manner with the inhabitants of the Canaries, and even with all Spaniards whatever; we afterwards learned that their hatred aroſe from the natives of the above iſlands making frequent deſcents upon their coaſts, and carrying off men, women, and cattle, every thing in ſhort that they meet with.

Theſe people are ignorant of what becomes of their countrymen, and ſacrifice, without exception, all thoſe of the Spaniſh nation that fall into their hands; while, on the contrary, they treat the French and Engliſh as well as they can, and that is bad enough. They are acquainted with the two latter nations by

the trade they carry on along the banks of the Niger, and in all the cities ſubject to the dominion of the Emperor of Morocco.

Medicine is almoſt unknown among the Mongearts, their prieſts alone being the depoſitaries of the ſecrets of that important art. Their general remedies for internal diſeaſes are regimen, reſt, and a few maxims of the Alcoran, which the prieſt myſteriouſly applies to the affected part.

In the head-ach they bind the head with ſuch extraordinary violence as to force out the blood from the forehead. Fleſh wounds are cured with fire; that is to ſay, a ſtab is heated by cauterizing the injured part with the red-hot blade of a knife. Turtle's oil and tar are then put upon it, the wound is enveloped with herbs of known efficacy, and by theſe means they bring about a ſpeedy cure.

The country is full of antelopes, wild boars, lions, tygers, apes, and ſerpents. The tyger's ſkin ſells to advantage; that of the ſnake is carefully preſerved, being of uſe, as they ſay, in ſtrengthening the ſight, which is eaſily loſt in a country where one is obliged to lie in the open air. A bandage of this ſkin is put upon the

the eyes, and the patient in a ſhort time finds relief. One of our ſailors was cured in this manner, in three days, on the road to Tangier.

The ſcorpion carries the antidote to it's own poiſon: it is ſufficient to cruſh it upon the wound, otherwiſe, to eſcape death, it would ſoon be neceſſary to cut off the bitten part, the venom ſpeedily communicating itſelf to the circulation.

Snakes are very common in the Deſert, but it contains few ſcorpions; the latter ſpecies delights in old ruins, and is very numerous in deſerted cities.

The wild boars do very great miſchief. They often ruſh upon the flocks of goats; but as the Mongearts are always armed, either with muſkets, or ſome other weapon, they kill a great many, and endeavour to keep them at the greateſt diſtance poſſible from their habitations.

The ground in the Deſert is uncultivated, and almoſt every where parched up; few trees are met with, the country being only covered with bruſh-wood; here and there, however, palm and date-trees are ſeen, but

they are very ſcarce. Fine plains alſo occur, that might be made productive, did not three reaſons oppoſe their cultivation. The firſt ariſes from the inhabitants' manner of living, who content themſelves with a milk diet, of which they have always a plenty; the ſecond from the wandering life they lead, without a ſettled abode, and very often never ſetting their feet a ſecond time in the ſpot from which they remove: the third and moſt weighty one is, their being obliged to leave the plains in the rainy ſeaſons, and to take refuge in the mountains; ſo that being under the neceſſity of removing from place to place, they might not be able to gather in their harveſt, and thus would loſe the fruits of their labour.

All cultivation is alſo oppoſed by the flying ſand, which, being infinitely light, riſes into high mountains, that frequently ſhift their place. It is very remarkable that this ſand forms itſelf into mounds, at regular intervals of diſtance, as if they had been thrown up on purpoſe with a deal of labour. This ſand is one of the greateſt inconveniences of the country. When the wind begins to fill the air

air with it, the Arabs decamp without delay, load their camels, turn their backs upon the gale, and haſte away: but for this wiſe precaution a ſingle night would be enough to heap fifty feet of ſand upon their heads.

All theſe cuſtoms are nearly general among the Traſars, and the Bracnars, nations inhabiting the northern banks of the Niger. The latter differ only in ſome few unimportant cuſtoms, that proceed from their communication with the negroes, from whom they are ſeparated only by the river.

Theſe uſages are likewiſe general in Bilidulgerid, and in the ſtates dependent on the Emperor of Morocco: for this reaſon, when ſpeaking of the nations that inhabit thoſe ſeveral countries, I ſhall only dwell upon the cuſtoms that are not in practice among the Mongearts.

It only remains to obſerve, that all theſe nations call and think themſelves but one, and that they are denominated, without diſtinction, Arabs or Moors. In the Deſert they are pleaſed with the name of Monſelemines. It ſeems as if they were honoured by that appellation, of which they are proud, although the

the true Monſelemines, are their moſt inveterate enemies.

BILIDULGERID.

Bilidulgerid, in the part I have travelled through, is inhabited by a people known by the general name of Monſelemines. They differ in their religion and cuſtoms from the Moors their neighbours, and from the Mongearts, inhabitants of the Deſert. This variation however is hardly perceptible. The parts that confine on Morocco follow the cuſtoms of that empire, unleſs in one ſingular particular. They that are in the vicinity of the Deſert, and do not turn their attention to trade, adhere more cloſely to the prejudices of their nation.

This Arabian tribe, no doubt, derives its origin and name from the ſectaries of Moſeilama, a contemporary of the great prophet. They have the ſame love of liberty as the ancient Arabs, and follow, in all reſpects, the cuſtoms of the people who lived in the remoter ages. Like the Mahometans they have the greateſt reſpect

reſpect for the prophet, but they are far from believing that he was infallible; that his deſcendants are all inſpired by God, that their will is a law, and that it is impoſſible to be a good Mahometan, without giving faith to ſuch ideas.

This nation, in the part waſhed by the Atlantic, occupies a ſpace of land of various qualities, from about twenty leagues from *St. Croix de Barbarie* to the diſtance of about thirty beyond Cape Non. The limits of their poſſeſſions are indicated by lofty columns, placed at diſtant intervals towards the Deſert. This they have done as they have thought fit, the inhabitants of the Deſert never interfering, and even inhabiting unmoleſted by any body, the ſpots where the pillars ſtand.

Some people pretend that theſe columns were erected by the Emperors of Morocco, to mark the bounds of their empire. However it may be, the country is inhabited by an aſſemblage of true Arabs, deſcended from the ancient Arabs, and of fugitive Moors from the empire of Morocco.

The government is republican. They defend themſelves with great courage, chooſe new

new chiefs every year, and paſs for invincible in the eyes of the Moors, as well on account of the difficulty of penetrating into their country, ſurrounded as it is on every ſide by ſteep and arid mountains, as from their courage, and the obſtinate reſiſtance they oppoſe to the efforts of their enemies.

This nation, more civilized than thoſe that inhabit the deſert, is not for ever wandering from region to region; but is ſettled in towns that are all ſituated upon the declivity of hills. Their houſes are built of ſtone and earth, and are of a conſtruction ſimilar to thoſe of the Moors; they are low, and covered with terraſſes that are laid ſloping to carry off the water. The heavy rains that prevail in this country for three months of the year, are greatly prejudicial to this kind of habitations; inſomuch that they are obliged to change their abode every fifteen or twenty years. The towns are inhabited by the artiſans, and opulent people, as well as by the Jews, who are occupied in a variety of work. The Monſelemines have moſques, where they aſſemble to pray on Fridays. Although that day is conſecrated to religious duties, it does not

not prevent them from working: it is the day of their principal market, when the country people, and Arabs of the Deſert repair thither to trade. There are public ſquares for the ſale of merchandiſe, the inhabitants alone having little ſhops to expoſe their goods to ſale. As to the others, they merely ſpread them out upon the ſquare. If any diſputes ariſe, the old men judge without appeal, and the ſuit is immediately terminated.

More induſtrious and more laborious than their neighbours, the Monſelemine nation cultivates the earth. The chief of each family having choſen the ground that appears to him moſt proper, they ſlightly turn up the ſurface of the earth with a kind of crook, and then throw in the ſeed. They take care to ſurround the field with buſhes, to indicate the ſpot that has been cultivated, and to keep off the cattle of the wandering Arabs. The crop is ripe three months after the ſowing of the ſeed, generally at the end of March: they cut their corn at about ſix inches from the ear, and make it up into little bundles. Every body then goes to work from morning

till

till night without intermiſſion. The corn is brought before the tent, threſhed, winnowed, and then laid by. As ſoon as the harveſt is over they ſet fire to the ſtraw that remains ſtanding, and abandon the field for two or three years.

Their method of keeping their corn is exactly ſimilar to that of the inhabitants of Barbary. They make for the purpoſe a great hole in the earth, in the form of the *fruſtrum* of a cone, and fill it with wood, to which they ſet fire: this operation over, they clean the cavity, and there depoſit the half-winnowed corn: they then take ſtrong planks, lay them cloſe to one another, and cover the whole with earth. By theſe means, it is rendered impoſſible to cut off their ſupplies in time of war, the enemy marching, without knowing it, over heaps of corn.

The inhabitants of the plains make a ſtop in ſeed-time, and return at the moment of the harveſt: every one knows the ſpot he has cultivated, and reaps the crop. When they have done ſo, they lay by the corn in the manner I have juſt mentioned, and go wandering about in all directions with their cattle, only

only taking with them what is abſolutely neceſſary. When they find that their ſtock is nearly exhauſted, ſeveral individuals well armed, ſet off with their camels, and go to the magazines of the horde to fetch a ſupply. Every one ſhares in proportion to the number of men he employed in labouring for the common advantage.

The laws of hoſpitality are generally obſerved among the wandering tribes; and here, as in the Deſert, the traveller pays nothing for his entertainment. It is not the ſame in the towns, where the multitude of ſtrangers that frequent the market, oblige them to exact payment, otherwiſe the inhabitants would ever be poor, ſince on the market days, and thoſe of aſſembly, they would have an infinite number of aliens to ſupport. As to lodgings, the country Arabs always ſleep upon the terraſſes in the open air, the inhabitants permitting none but their kinſmen, friends, or chiefs of hordes to enter their houſes. The negro ſlaves belonging to them carefully examine the number of perſons that aſk for victuals, give it them at the door according to their number, adding a ſufficient quantity

quantity of water to quench their thirſt. There is a ſeparate yard for the horſes; but unleſs their maſters ſtay all night, nothing is given them. When they do, three pounds of barley are diſtributed to each horſe at the cloſe of the day, and that is all they get for four and twenty hours. I have dwelt a little upon this article, becauſe when I lived with Hali Laze, to whoſe houſe the country people uſed to come for food, I have ſeen all this put in practice ſeveral times.

Thoſe who reſide in the towns have in general no cattle, but profeſs ſome trade, ſuch as weaver, ſhoemaker, goldſmith, potter, &c. The principal ones, however, do not apply to any of theſe occupations. They have a great many cows, horſes, camels, ſheep, goats, and poultry of every kind: their negroes have a great deal of work to do, and are harſhly treated. Thoſe who tend the cattle are undoubtedly the moſt happy; but thoſe who are kept at home for domeſtic occupations, have much to undergo. They muſt take care of the repairs of the building, ſupply the houſe with wood and water, and prepare the corn. The negreſſes reduce it

to

to meal, making uſe for that purpoſe of ſtone mills, like thoſe that are uſed in France to grind pepper and muſtard: they alſo dreſs the victuals, and are inceſſantly employed from morning to night. The negro ſhepherd on the contrary, knows no care but that of his flock; always finds his repaſt ready; is well cloathed and well armed; and has a little retreat for himſelf and his family.

This country is well peopled, and would be more ſo, but for the continual wars its inhabitants are obliged to ſupport againſt the Emperor of Morocco. It is improperly ſaid that this nation is in rebellion againſt him; for they never were his ſubjects. When a Mooriſh army takes the field, the inhabitants of Bilidulgerid, who have many of their countrymen ſettled in the Morocco dominions, are ſpeedily apprized, hold themſelves prepared; and all the inhabitants of the country cantons being well mounted, they compoſe formidable bodies of cavalry, take poſſeſſion of the paſſes, and maſſacre without mercy any troops that may have the temerity to adventure within them. No priſoners are made on either ſide. The women and the ſlaves,

eſcorted by a ſufficient number of warriors for their defence, quit their habitations, and retire to the interior parts of the country, ſometimes they even retire to the Deſert. The liberty theſe people enjoy encourages them to ſupport the greateſt fatigue. They conſider it as the firſt of all bleſſings, and fight to the laſt extremity to preſerve their rights. The trade, between Barbary and Zaara, of which they have the excluſive poſſeſſion, renders them opulent, and accordingly they are ſure to hold out, and terminate the war to advantage. As this country is the retreat of the rich Moors, who wiſh to withdraw from the Emperor's tyrannic ſway, they have always many among them, who being acquainted with the Mooriſh cuſtoms, enables them by their counſels to guard againſt all ſurpriſe. There is no danger of their being betrayed by theſe fugitives, who have been plundered and condemned to death in their own country. So far from it, they always fight with obſtinacy; and rather chooſe to die with their arms in their hands, than to let themſelves be taken, and executed before the eyes of the whole nation.

The

The Monſelemine, richer than any of the people that inhabit the provinces ſubject to the dominion of Morocco, is always well clothed and well armed. He pays no tribute, enjoys the fruit of his labour, and of his commerce; and having nothing to contribute to the charges of the ſtate, every thing he can acquire is his own. There is this difference between the fugitive Moors and the natives, that the latter are always armed, whether reſiding in the country, reſorting to the markets, preſent at the aſſemblies of the nation, or paying viſits: the fugitive Moors, on the contrary, even be they princes, never bear arms but in the country, when they take the field.

The women are no more ſlaves than thoſe of Zaara. Thoſe of the towns remain in a kind of ſeraglio, each man having as many as he can maintain. The moſt reſpected are they who bear male children. Although their apartment is diſtinct from that of the men, admittance to them is not forbidden. They are well clothed, and the huſband not being jealous, they may be ſeen, may walk about the town and viſit their friends. When

they go out they have a veil, which covers them entirely, but which is uſeleſs, nay, even inconvenient, ſince they take it off, whenever they meet any one to whom they wiſh to ſpeak. They are more humane thoſe of Zaara, and are not like them for ever liable to blows. They think it is poſſible for their huſbands to love them, without giving them ſuch ſolid proofs of their fondneſs. Their nails and face they paint with red and yellow, and ſtain the edges of their eye-lids with black. When they paint only one ſide of their face, they have no communication with the men; a cuſtom that is common to all theſe nations, even to thoſe who inhabit the banks of the Niger.

The children are brought up with the greateſt care; but they have not, like thoſe of Zaara, any proofs of courage to give to be conſidered as men. Age alone, their dexterity in the management of their horſes and arms, and their labour in harveſt time ſuffice. When they marry, a portion is given them, conſiſting of apparel, arms, and cattle; and they afterwards become whatever their induſtry or opportunities may permit. Thoſe who

who have a knowledge of their religion turn prieſts, marry as well as the reſt, and practice all the exerciſes of their countrymen. They are, however, more reſpected, and in their old age become the judges of the nation. If they meet with misfortunes they are ſupported, whereas thoſe who are not of that holy profeſſion, find no reſource but in their induſtry, in the plunder for which they adventure on the territory of their neighbours, the Moors, or in the profit of the caravans.

The horſemen are more reſpected than the reſt, having no employment but the uſe of arms, and being for ever in the practice of it, both in peace and war. In the field they behave courageouſly; in time of peace, they exerciſe themſelves in the management of their horſes, and in a variety of military evolutions. They alſo eſcort the caravans, for which ſervice they receive pay, being obliged to buy and keep their horſes themſelves. They are eaſily known, for being almoſt always on horſeback, and wearing no boots, they have a callous lump on that part of the leg, that comes in contact with the iron of the ſtirrup. Theſe people are the

moſt formidable robbers in the world: they ruſh with unequalled rapidity on thoſe they mean to plunder, and without giving them time to ſtand on their defence, carry off every thing that comes in their way. Their horſes, which they break in an admirable manner, and for the wants of which they are always able to provide, are the beſt in exiſtence. They are taken the greateſt care of, know their maſter, are obedient to his voice, and will not bear to be backed by any other man.

The chief, in time of war, is choſen indiſcriminately from among the natives, or the fugitive Moors. His authority laſts no longer than the campaign; but during that time it is abſolute. When it is expired, he gives an account of his actions to the old men aſſembled, and is rewarded or puniſhed, according to his ſucceſs or his conduct. His ſucceſſor is then appointed, and he ſerves in the army, undiſtinguiſhed from the common maſs of individuals.

Theſe people have a chief prieſt, whom they treat with a reſpect bordering on admiration. His name is Sidy Mohammet Mouſſa, and his ordinary reſidence at about fifteen leagues

leagues from Cape Non, near the town called Illeric. Although this man has no troops at his command, he is nevertheleſs the moſt powerful of all Africa; his authority is indeed without bounds. If he order war to be made upon the Emperor of Morocco, war is proclaimed: if he wiſh it to ceaſe, the war is at an end. Though he has no property of his own, every thing is at his diſpoſal. Every family makes him a yearly preſent, vying with one another in the richneſs of the gift. He adminiſters juſtice to every one; ſubmits all accuſations to his council, and a few days after, pronounces a definitive ſentence. He requires nothing from any body, and yet all are inclined to give. Widely different in his principles and conduct from the Emperor of Morocco, he does not pretend to be inſpired by the prophet; nor has he the audacity to make his people believe ſo; he liſtens on the contrary to the advice of the wiſe and experienced, and gives judgment in conformity with their opinions. His dominion extends over all the nations of Bilidulgerid and Zaara. The very Moors reſpect him; and the Emperor himſelf, all-powerful as he is, has never dared to make an attack on this man's

authority, nor to ſend his troops towards the place he inhabits. This ought to convince him that the authority which proceeds from the love of the people, is a thouſand times greater than that conferred by terror, or a warlike force.

The Jews, diſperſed in the different parts of the country, live only in the towns, and never cultivate the earth, although much remains unoccupied. They all turn their attention to trade, work in a variety of ways, and are obliged to purchaſe the neceſſaries of life. This nation, among the Monſelemines, is what the ſlave is in Barbary. They are made to work according to the pleaſure of the Arabs, nor are they even allowed the wretched liberty of complaining. A Jew never carries arms: if he had the misfortune to do ſo, and ſhould defend himſelf againſt an Arab, he would be puniſhed with death, the vengeance may even extend to his family. The free exerciſe of their religion is however left them, which, joined to the avarice that deſcends from one generation to another of this wandering nation, makes them ſuffer all the indignities, that a man of the leaſt feeling would revolt at.

Different

Different from their neighbours, the Mongearts and the Moors, the Monſelemines never endeavour to make proſelytes. When they have a chriſtian ſlave, they treat him with humanity, let him want for nothing, and put him to no painful taſk. Money, their darling idol, is the cauſe of this indulgence. They deteſt the chriſtians, but they love money; and fear that the ill-treatment of their ſlaves might occaſion their ſickneſs or death, and thus rob them of the expected ranſom: it is to money, that the chriſtians, whoſe evil ſtar conducts them to that country, owe the little comfort they experience there.

Among the Mongearts, a chriſtian who ſhould chaunt the prayer, or ſuffer circumciſion, would have his liberty and the rank of citizen; the family to which he might have belonged, would give him cattle to enable him to live like them. A chriſtian at Morocco, whoſe curioſity ſhould carry him within a moſque, would be put to death, or forced to aſſume the turban. But among the Monſelemines he would have nothing to fear; money there takes the lead of religion; they would content themſelves with turning him out,

out, without even giving him a blow; but they would make him pay as much as his means might permit.

Among the Moors, a chriſtian who ſhould be caught with a woman of the nation, would be forced to turn Mahometan to avoid death; but among the Monſelemines the woman alone is puniſhed. She is put into a ſack, and thrown into the ſea: the chriſtian has nothing to apprehend; money is his ſaviour.

If in a diſpute, a chriſtian ſlave defend himſelf againſt his maſter, the crime is puniſhed with death among the neighbouring nations; but among the Monſelemines it remains unpuniſhed, or is at moſt repaid with a few ſtripes. The money expected for his ranſom protects him: *that* is the touchſtone that puts every thing to the proof.

If an Arab kill a Jew, or a man of his own nation, a ſmall fine to the Jew's family ſaves him; but he is obliged to pay a large ſum to that of the Arab. This inſatiable thirſt of gold is the more inconceivable, as the inhabitants of theſe countries hardly make any uſe of it. They hoard it up with care, and often deny themſelves the neceſſaries of life, rather

rather than ſpend the ſmalleſt piece of money: when a father of a family dies, although he has accumulated a great deal during his life, none is ever found among his effects; he has buried it in the earth unknown to every body. He hopes, no doubt, to be the better for it after his death, and to be reſpected in the other world, according to the quantity of ſpecie he ſhall have had in his poſſeſſion. Miſers ſhould go to that country; they would there learn means of economy that would ſhew them, that in compariſon with the Arabs, they are perfect prodigals.

The Mongearts have not near ſo great a luſt for gold or ſilver: they employ thoſe metals only to make trinkets for their women, when they procure any by a ſhipwreck or the ſale of their productions; and will willingly exchange it for gunpowder or other articles uſeful to their exiſtence, or pleaſing to their fancy.

The country of the Monſelemines is very fertile, producing all the neceſſaries of life, almoſt without cultivation. The plains are watered by an infinite number of ſtreams that render them fruitful. Palm, date, fig, and almond

almond trees abound. They have alſo large quantities of oil, wax and tobacco, which they ſell at the public markets, the merchandize of the country being carried to Mogador. Very good grapes are cultivated in the gardens, are dried by the Arabs, and converted into brandy by the Jews.

This abundance enables the inhabitants to live better than thoſe of Zaara: in the country, however, their frugality approaches that of the Deſert; for as the Arabs of Zaara, are often obliged for want of corn to content themſelves with milk, ſo the Monſelemines, that they may not make ſuch frequent viſits to their magazines, eat only in the evening. In the towns they live well, making two meals a day, one at about ten o'clock, and the other at the ſetting of the ſun, which gives a great deal of occupation to the negreſſes; for they are almoſt inceſſently employed in grinding the corn, and dreſſing the victuals. The inhabitants of the ſmall towns alſo ſleep in a more comfortable manner; they ſpread mats on the floor of their apartments, make uſe of linen, and reſt quietly, without being expoſed to the night air.

Their

Their ways of treating wounds and diſeaſes are preciſely the ſame as thoſe of the inhabitants of the Deſert.

THE EMPIRE OF MOROCCO.

THE peolpe ſubject to the dominion of the Emperor of Morocco, are leſs happy than thoſe of whom I have juſt ſpoken. The prejudices of their nation, the arbitrary power of their princes, whom they believe to be deſcended from the great prophet, the pillage to which they are ever expoſed, whether at war or not, the neceſſity of concealing their property, for fear of being ſtripped of it by the Emperor or his governors, all concur to make them ſlaves and barbarians. They have no regard for their neighbours; plunder and rob one another as often as it is in their power; and ſubject in every thing to the will of an imperious maſter, they have not even the liberty of lamenting their ſad ſituation. Their greateſt misfortunes, no doubt, is their ignorance of all the ſocial affections. The father fears his ſon, the ſon is afraid of his

his father; and thus from this complication of vices and prejudices, the Mooriſh nation, which poſſeſſes one of the faireſt portions of the earth, is always wretched, and often in want of the very neceſſaries of life.

As theſe people are born to ſlavery they have no ſettled uſages or manners. The will of the prince is a law; they know no other. They have nothing in common with the other Mahometans, but their defects, without having any of their virtues.

It is not aſtoniſhing, with ſuch a want of principles, that this nation, which looks upon itſelf as the firſt in the univerſe, and which deſpiſes all others, ſhould be for ever changing its cuſtoms. In one province crimes are authorized that are puniſhed in another. Always in contradiction with themſelves, a part of this people is often ſeen in revolt againſt ſovereign authority, and waging a cruel war with thoſe who obey the Emperor. The next year the moſt determined rebels become the moſt faithful ſubjects, and the others revolt in their turn. This contrariety of ſentiments, and the ignorance of the nation, continue to maintain the ſove-

reign

reign in his rights, and give him an unlimited authority, of which he avails himſelf, to plunder his ſubjects, and to keep them in ſervitude. Not being able to obſerve any order in ſpeaking of people who are unacquainted with it, I can only touch upon matters as they offer themſelves to my memory.

The plurality of wives is permitted, and is a received uſuage among the Moors; they are allowed to have four who bear that name, the others being no more than ſlaves, of whom they are free to have as many as they can afford to keep. The leaſt wretched are, no doubt, thoſe who inhabit the country, in other words the pooreſt; for they are free, and may go wherever they pleaſe. They are, indeed, very little leſs happy than thoſe of Zaara and Bilidulgerid. The caſe is very different with the females who live in the towns. They can never go out; are always ſhut up within the limits of the houſe, and are no longer happy than they pleaſe their maſter. When a barbarous huſband is diſcontented with his wives, he may treat them as he pleaſes; he may act the tyrant uncontrouled; nobody can go to their aſſiſtance; for

for nobody has a right to enter his ſeraglio; nay, often when he has made them endure long ſufferings, and is tired of their ſight, he kills them, that he may be delivered from the care of keeping them. The moſt humane get rid of them by ſale, or by exchange. But whatever be the fate of theſe unfortunate women, it is ſure to be wretched, when they have no male children: In that caſe it aſſumes a different face, the father not daring to behave ill to the mother of his ſon, who would not fail to take revenge. A father, however fond of his daughter, cannot aſſiſt her, even if informed of the ill treatment ſhe undergoes. True it is, that the huſband would be ſeverely puniſhed if convicted of the murder of his wife; but that is impoſſible. If ſhe bear about her the marks of his barbarity, nobody knows it: he has her buried at home, and acquaints her parents that ſhe is dead. As none but the great dare act in this manner, by reaſon of the impoſſibility of calling them to an account, men in high ſtations, who love their children, often marry them to people of inferior condition, that they may be treated with greater kindneſs. The aſſiſtance they obtain

obtain from the father in their trade, or on other occaſions, induces them to behave with decency to the daughter. A father often feigns to refuſe his daughter to him who aſks her in marriage, to avoid the reproaches of people of his own rank. In that caſe the ſlighted ſuitor complains to the Emperor; his conduct is examined, and as all has been ſettled beforehand, nothing can ever be laid to his charge: the father is conſequently condemned to give him his daughter, and pretends to be angry, although in reality his deareſt wiſhes are accompliſhed.

The Moors are equal by birth, and know no diſtinctions, except thoſe that are derived from official employments; on reſigning theſe employments they again return into the common maſs of citizens; thus may the pooreſt man in the nation pretend, without preſumption, to the hand of the daughter of the moſt opulent. An accident, or the caprice of the prince, may precipitate the latter into ruin, and the former may, by the ſame caprice of fortune, be elevated to a ſtate of wealth and honour.

The mode of education is generally alike

throughout the whole empire. The children remain unemployed until the age of ſeven or eight, but as ſoon as they are circumciſed they are all occupied, either in the arts, the ſtudy of the Koran, the care of the flocks, or the exerciſe of arms. Thoſe engaged in the latter are moſt noticed by the Emperor. When able to bear arms they are ſent to Morocco, and when received into the army remain there during his pleaſure. They are incorporated in the cavalry or infantry, according to their reſpective talents. Thoſe bred up to the ſea are alſo obliged to preſent themſelves before the Emperor, and are then ſent to the different ports to man the veſſels deſtined to cruiſe againſt the Chriſtians.

The Emperor goes every day to the *Nuſſoire* or place of Aſſembly, where he adminiſters juſtice. He liſtens to every one; foreigners or ſubjects, men or women, rich or poor: every one has a right to appear before him and explain the nature of his cauſe. Between eight and nine o'clock he comes to the audience, where he is ſurrounded by a great number of ſoldiers. Thoſe who have cauſe for complaint make him a preſent, without which

which previous ceremony it is impoſſible to ſpeak to him. This preſent is proportioned to the condition and fortune of each individual The ſmalleſt matter, even two eggs, is accepted. They talk with great freedom before the prince, who, if the adverſe party be preſent, ſoon gives judgment; if abſent, they are ſent for, and the plaintiff returns another day for a final determination. The Moors addreſs their ſovereign with boldneſs; they are never baſhful before him, and he that ſhould ſeem ſo would, in ſome meaſure, confeſs his guilt, and infallibly loſe his ſuit.

In places remote from the Emperor's reſidence, the governors adminiſter juſtice. Each province has a chief governor, and every village a particular magiſtrate. They have perſons under them, who execute the orders of the ſovereign, or rather their own. They are ſo many petty tyrants ſpread over the provinces, and are ever ready to ſanction their extortions by the name of their maſter; for to get rich as rapidly as poſſible is the object of all their deſires. It very ſeldom happens, however, that they enjoy the fruit of their rapine. When they learn, by means of their ſpies, that

an individual has acquired any property, either in plunder, or by the profits of trade, they never fail to inſiſt upon their ſhare, and the wretch is obliged to ſacrifice a part of his wealth, in order to preſerve the reſt. Should he refuſe the demand, he is immediately accuſed before the Emperor, and when he leaſt thinks of it, an order for his ruin arrives from court; he is diſpoiled of all he poſſeſſes; his cattle, his ſlaves, his effects are publicly ſold, and he is put into priſon, till ſuch time as he is ſent to anſwer his accuſer before the ſovereign. Not unfrequently the wretches expire with miſery and ill-uſage before they reach the royal preſence; and even ſhould a man have the good fortune to juſtify himſelf to the Emperor, he does not, on that account, recover his property; all that has been taken from him having been depoſited in the royal treaſury, cannot, without ſacrilige, be removed from thence, where it is ſaid to be kept in reſerve for the exigencies of the ſtate. He obtains nothing but his liberty, and the right of vengeance; nor is he ever told the name of his accuſers; they are left to the ſagacity of his ſuſpicion. When he

he returns to his family, he forms a party, who prefer different accuſations againſt the governor. He, in his turn, falls a ſacrifice, and his property is confiſcated to the profit of the royal treaſury.

This latter, however, finds it much more difficult to make his way out of the labyrinth than an ordinary man; for as he is poſſeſſed of greater property, and as that property is the produce of rapacity, he has very ſeldom any means of defence. He is then ſentenced to die, unleſs the Emperor ſhould ſtand in need of him, in this caſe he is re-appointed governor, and ſent into another province. The impunity which attended his firſt tranſgreſſion determines him to ſhew leſs regard for the people, and ſooner, or later, he is ſure to loſe his head. If he can foreſee the inſtant of his ruin, and be inclined to retire, he eaſily obtains his pardon, by giving up the fruits of his rapine, for he muſt be endowed with no ſmall ſhare of cunning to make any reſerve for himſelf, when deſtined to live among a people whom he has plundered, and who would not fail to accuſe him, if they ſaw him enjoying the comforts of life. He may

may ſtill eſcape death and the confiſcation of his property, if fortunate enough to make good his retreat among the Monſelemines. When he has reached this country he is in ſafety, and has nothing to apprehend from the Emperor's reſentment.

Sidy Mahammet Ben Abdella, Emperor of Morocco, of the family of the Sherifs, and deſcended from Mahomet, is the interpreter of the law. The prieſts are called *Talbes*, and are always of his opinion. Beſides being a deſcendant of the great prophet, he has the good fortune to be inſpired by him, and is as infallible as the pope. The reſpect his ſubjects entertain for him is ſo great, that they think themſelves happy to die by his hand; nay, this is the greateſt favour to which a Moor, convinced of the ſanctity of his religion, can aſpire; he is certain of enjoying eternal felicity in the boſom of Mahomet. The reigning Emperor, leſs cruel than his predeceſſors, keeps up this opinion. When he condemns any one to death, the body of the malefactor is left at the place of execution until it pleaſe the Emperor to forgive. His friends and relations then repair to the corpſe, proclaim

proclaim the pardon, carry it away, and perform the rites of ſepulture. The ſpot where the body is interred is ſurrounded with a wall, and the deceaſed is afterwards conſidered as a ſaint. If the Emperor does not grant a pardon, the Jews carry away the body, which remains without burial, and becomes food for the beaſts of prey.

Friday, which at Bilidulgerid, is a market day, is in Morocco the day of prayer. Labour is ſuſpended, and the moſques are devoutly attended. When prayers are over, the Moors viſit each other, meet together in places of public worſhip, and paſs the day in recreation. At dawn of morning the public cryer aſcends the terrace of the moſque, and chaunts aloud a general prayer; this ceremony is repeated at noon and at ſun-ſet.

Among theſe people, hoſpitality is known only by name; the traveller muſt pay for his entertainment; but the perſonal ſafety of the gueſt is inviolate. A recent inſtance evinces the ſacredneſs of this law. A chief of a band of robbers, who had taken refuge in the mountains of Atlas, having received information from his ſpies of the day on which the

French merchants were to leave *St. Croix*, in order to ſettle, by the Emperor's command, at Mogodor, was determined to attack and pillage them. He ordered his men to advance into one of the defiles of the mountain through which the caravan that eſcorted their merchandize was to paſs. This body of robbers conſiſted of four hundred men, reſolute and well armed. The eſcort of the caravan was far from being ſo numerous, but a lucky chance reſcued them from pillage, and perhaps from aſſaſſination; a heavy ſhower of rain obliged them to halt late at night, and as it happened, near the houſe of the chief of the band. Not chuſing to ſtay in the place where they had halted, the conductor of the caravan propoſed to quit the road and make to the houſe of this man, who was known here as a chieftain of the country, and not as the head of a band of robbers. The propoſal was adopted; and having ſoon arrived at the manſion, they began to unload their goods to put them under cover. The maſter of the houſe being informed of their arrival, came to receive the merchants; and told them that he had put four hundred men in ambuſh, in order

order to plunder them; a diſaſter which he obſerved they could not have eſcaped without the ſpecial protection of the prophet. He added, that having taken refuge under his roof they had nothing to fear, that his religion enjoined him to give them protection, and that far from annoying them, his men ſhould be their eſcort as far as Mogodor. This was put into execution without his men requiring any recompenſe either for himſelf or for his band.

The Moors ſcrupulouſly obſerve and practice all the auſterities of their lent. It conſiſts in abſtinence from food, from drinking, and from the uſe of tobacco, from the riſing to the ſetting of the ſun. The perſon detected in the violation of theſe precepts is rigorouſly puniſhed. If he has taken food, he receives the baſtinado according to the ſentence of the chief: if he has drank water, he receives twenty or thirty blows upon the head: a puniſhment I myſelf ſaw inflicted in the camp before the town of Rabate. As to the uſe of tobacco, an article which can be more eaſily diſpenſed with, it is puniſhed with ſtill greater ſeverity. In this caſe the offender ſeldom eſcapes death; gunpowder is ſtuffed into

into his mouth, and ſet on fire. The ſoldiery, even on the march, are not exempted from the auſterities of lent, and it was during the time that I accompanied them, that I had an opportunity of obſerving the penalties inflicted on thoſe who violate theſe religious precepts.

The ſick are indulged with diſpenſations, but as ſoon as they are reſtored to health, are required to redeem the indulgence, by doing what they ſhould have done before. During this holy ſeaſon the prieſts are occupied almoſt the entire day and part of the night in reading the Koran, and the commentators of the Mahometan law.

The Moors believe in the immortality of the ſoul of thoſe men who are zealous obſervers of the law, while thoſe who live in violation of its precepts are condemned to ſuffer for a ſeaſon, and afterwards to be annihilated. They reject eternal torments; this dreadful doctrine ſeems to them contrary to the goodneſs of the Divinity.

With reſpect to the women, the ſouls of thoſe whoſe conjugal fidelity has been inviolate, are alone immortal. After death, they become

become celeſtial beauties; annihilation attends the reſt. According to their principles, man is not a free agent; every thing is ordained from eternity; and hence it is that a perſon who commits a crime is not the leſs eſteemed by his countrymen. When a Moor falls under adverſity, he ſupports it with heroic firmneſs; he is never heard to murmur; but ſubmits entirely to the divine will; nor does he make the leaſt effort to emerge from his diſtreſs.

The preſent Emperor had an intimate friend, who had been bred up with him from his infancy. When the prince came to the throne this man was his only confidant. His enemies (for ſuch diſtinguiſhed favour never fails to excite ill-will) perſuaded the Emperor to remove him from his perſon, by giving him a government, under the ſpecious pretext, that the favourite, by the mildneſs and equity of his adminiſtration, would ſoon reſtore peace and tranquility to the country. The prince liſtened to the inſidious counſel, and mentioned it to his friend, who fully ſatisfied with the mediocrity of his fortune, and happy in the friendſhip of his ſovereign, heard the news

news with ſorrow. He made known his uneaſineſs to the Emperor, who endeavoured to reconcile him to this ſeparation, aſſuring him that the firſt perſon who ſhould preſume to accuſe him ſhould be puniſhed with death. He ſubmitted then to his deſtination, but not without regret; and acquitted himſelf irreproachably of all the duties of his employment. The whole province applauded the mildneſs of his adminiſtration, and the neighbouring ones, envying the happineſs of thoſe who lived under his ſway, ſolicited, by their deputies, to be governed by ſuch rulers. This blameleſs conduct proved his ruin. His enemies, taking the advantage of the revolt of the neighbouring provinces, which had refuſed to pay tribute to their governors, perſuaded the Emperor that his old friend, elated with the popular favour, had the deſign of making himſelf independent. This charge ſufficed for his condemnation. He was recalled from his government, and without hearing or ſeeing him, the Emperor ordered him to be confined in a corn magazine, and to be fed only once a day. In this confinement, where he had ſcarcely room to breathe, he

he languiſhed unheard of for fifteen years. The Emperor imagined he had been long dead, when the ſon of this unhappy man having diſtinguiſhed himſelf in a revolt, in which he received ſeveral wounds to ſave the Emperor, ventured to aſk, as the only reward of his ſervices, permiſſion to deliver his father from priſon. This requeſt awaked the affection of the Emperor, who, aſtoniſhed to find that his friend was ſtill alive, inſtantly ordered that he ſhould be releaſed from his painful abode; placed him again near his perſon, and reſtored him to his former confidence and friendſhip. During ſo long a ſpace of time the old man was never once heard to give utterance to a ſingle complaint. He had often enjoined his ſon, whom he tenderly loved, to beware of incurring the diſpleaſure of the prince by daring to ſpeak in his behalf. He affirmed that he ſhould one day be releaſed, and heard the news of his deliverance with as little emotion as he had done that of his unjuſt condemnation.

When the Emperor of Morocco is informed that a province is growing rich, in conſequence of a long continuance of peace, he

he impoſes more than the ordinary taxes, which does not fail to excite the murmurs of the inhabitants, and this is the very object he has in view. The people, whoſe taxes are thus augmented, aſſemble to deliberate, and on ſuch occaſions the hot-headed are ſure to run to arms. At firſt the Emperor temporizes, affects to yeild to the juſt repreſentations of his ſubjects, and taking care to inform himſelf of the number of the revolters, their names and wealth, reduces the taxes to their ordinary amount, and public tranquility is inſtantly re-eſtabliſhed. This calm, however, is more dangerous to the province than the tempeſt itſelf; for, by the removal of the chiefs, either by alluring them to his court, or charging them with ſome honourable commiſſion, he neceſſitates their abſence from their province. He then takes vengeance, by ordering the adjacent ones to attack it, under the pretence of rebellion, and comes in for one half of the plunder. The people taken by ſurprize, attacked on all ſides, and deprived of their leaders, are eaſily overcome: they ſubmit and pay; and the Emperor then puts a ſtop to havoc and depredation.

tion. It often happens that, under the pretence of having exceeded their orders, the provinces that had aſſiſted in executing his vengeance, are in their turn ſubjected to the ſentence which they had inflicted on their neighbours. By this barbarous ſpecies of policy the prince contrives to get into his hands all the riches of the empire.

It is moſt probable that the reigning prince is of the nation of the Monſelemines; for his domineering paſſion is avarice, the inherent vice of that people. The inhabitants of Cape Non affirm that his mother was of their country; and this is very probable, notwithſtanding the contrary aſſertion of the Moors. Differing in every reſpect from his father, who left his people in the poſſeſſion of no arms, the preſent emperor leaves them no money, but he allows them to be armed; and all the Moors are now ſo, as well as thoſe of Bilidulgerid. From this policy he obtains another advantage, that of diſpenſing with regular troops. If he wiſhes to make war, he orders a whole province to march, and the province inſtantly aſſembles her ſwarms of warriors. They are led to the field by the hopes

hopes of plunder, never think of the future, and are infatuated enough not to perceive that they themſelves will, ſooner or later, become victims to the blind ſubmiſſion which they pay to the orders of the Emperor.

Commerce commands his attention, on account of the great ſums it brings to the treaſury. He permits all nations to eſtabliſh factories in his territories; exacts the twelfth of the cargo for his cuſtoms; and frequently forces the merchants to pay him conſiderable ſums for permiſſion to carry on their traffic without moleſtation. Affairs of commerce are in this country carried on with much tardineſs; this is occaſioned by no buſineſs being done on Friday, Saturday, and Sunday, any more than on the Chriſtian holidays. Sunday is a day of moſt profound repoſe, for on that day the Chriſtians, who carry on the much greater part of the traffic, ſhut up their warehouſes.

The Jews, to whom he grants the free exerciſe of their religion through the whole extent of his dominions, furniſh him with immenſe ſums of money; the induſtry of this wandering race of men being a never ceaſing

ſource

ſource of wealth. He facilitates their commerce, and even furniſhes them with a capital, but he knows how to recover it with uſury. The Jew is the ſlave of the nation; and hence it is, that if a Moor or a Chriſtian kill a Jew, he is condemned to pay a penalty of one hundred dollars; but if a Moor ſhould kill a Chriſtian, money cannot ſave his life, for the Emperor would fear to loſe the commerce of the Europeans, if the murder remained unpuniſhed. The Chriſtian on the other hand may commit this crime with impunity; for the Emperor would never be made to believe, that in his dominions, a Chriſtian would dare, except in ſelf-defence, to kill a Moor.

Though every citizen, as I have already obſerved, is obliged to ſerve the Emperor, he notwithſtanding always keeps on foot, a body of regular troops, compoſed of Moors. His father left him an army of well diſciplined negroes, under the command of a black Pacha; but the preſent Emperor having contrived to gain the reſpect of the people by whom his father was deteſted, has changed all the eſtabliſhments of the preceding reign.

He rid himſelf almoſt entirely of this negro army, by expoſing it in the defiles of Mount Atlas againſt the Monſelemines. He ſtood much in fear of theſe foreign ſoldiers, who formed a body of forty thouſand men; for he had often been a witneſs to their ſpirit of mutiny. His beſt diſciplined troops, and thoſe on whom he moſt depends on all critical occaſions, are a band of two hundred and fifty French renegadoes, commanded by an Alcaide of the ſame nation. This chief, in the year 1784, was the ſon of a hat-maker at Paris, of the name of Boiſſelin. The band is compoſed of Frenchmen who have deſerted from Spain. They are well paid, ſeldom employed, and in time of peace are ſtationed at Mogodor. The Alcaide of the renegadoes is the ſole judge of all their diſputes, or delinquencies; he is not bound to render any account of his conduct except to the Emperor himſelf. Although the renegadoes are permitted to have ſeveral wives, they are generally ſatisfied with one; the greater part even diſpenſe with them altogether. There are alſo eight hundred other renegadoes of the Spaniſh and Portugueſe nations; but they form no diſtinct body, are diſtributed

diſtributed in the different parts of the empire, and are ſubject to the orders of the governors of provinces.

The reaſon that the Emperor's orders are not put in force at a diſtance from the ſeat of empire, is, becauſe he promiſes and never pays; he knows how to make himſelf maſter of money, but is unacquainted with the art of beſtowing it. When he wants to purchaſe ſlaves, the Jews are charged with this commiſſion. The Jews temporize, in concert with the governors, ſometimes under one pretext, ſometimes under another, till the Emperor, tired with their delay, ſends other Jews on the ſame errand, who with the certainty of never being paid, are as little ſolicitous as the firſt to fulfil their commiſſion.

The independent Arabs, who know his character, will not deliver up their captives on his bare promiſe; and for this reaſon it is that the Chriſtians have no hope of deliverance from their captivity, except through the means of the merchants who are ſpread over the empire. Theſe merchants would haſten their relief; but they are obliged to have recourſe to ſtratagems, in order to get the Em-

peror's permiſſion to redeem the captives. Scarcely have the natives of Bilidulgerid the word of the merchants when they give up their ſlaves. They are under ho apprehenſion of being defrauded of the ranſom agreed on, for there has never occurred an inſtance of the head of a commercial houſe having failed in performing his engagements. The Moors accordingly ſay, that Chriſtians may be depended on, as their religion, which they ſcrupulouſly obſerve, forbids them to lie. This received opinion gives great facility to commerce, and tends much to eaſe the ſufferings of thoſe unhappy men who are ſhipwrecked on the coaſt of Barbary; for as ſoon as ſuch an event happens, the inhabitants immediately inform the Chriſtian merchants, but never give advice to the Emperor, who only hears of it by accident.

Among a people ſo ſuperſtitious as the Moors, it is not ſurpriſing that ambitious men frequently endeavour to make parties in the ſtate. The abuſe of power, their countrymen's fondneſs for novelty, the deſire of independance ſo natural to man, all concur in ſtimulating ſuch turbulent characters to ſpread their

their opinions among the country people. They have ever recourſe to the ſpecious plea of religion, and however abſurd their arguments, never fail of finding fanatical partizans, eſpecially if the impoſtor has dexterity enough by ſome artful trick to ſurprize the mind, and gain the attention of theſe ignorant people. He takes care above all to boaſt a divine intercourſe with the prophet, and his doctrine never fails to allow of all kind of pillage; a powerful incitement to a nation naturally addicted to rapine. His ſectaries run to arms and fall upon the poſſeſſions of the Emperor. The latter immediately ſets an army on foot, being unwilling to depend upon the zeal of the the provinces, who have nothing to gain, but every thing to loſe, and who might very probably be drawn into the ſedition, through the deſire of novelty, and the hope of meeting with better treatment. The Emperor's troops, well diſciplined, and under the conduct of able leaders, bred up in arms, ſoon diſperſe the rebels, who not daring to appear in their provinces after their defeat, where they would be treated as ſacriligious perſons, take refuge in the mountains of Atlas, from whence it is not poſſible to diſlodge them. Here

they form themſelves into bands of robbers, and attack every one who falls in their way. They frequently make incurſions into the plains, and as they are dreſſed and ſpeak like the natives, there is no guarding againſt them. They get information of the departure of the caravans, which they attack and generally plunder. Thoſe of the Emperor, tranſporting the royal revenue ariſing from the cuſtoms of the different ſea-ports, are not more reſpected than the others. But the eſcorts are in general ſo ſtrong, that theſe caravans are rarely pillaged.

A rebel of this diſcription, under the reign of the preſent Emperor, purſued his conqueſts to the very city of Morocco. The multitude, on whom his miracles, his revelations, and a thouſand other pious abſurdities had impoſed, were ready to join the ſtandard. The Emperor was only ſuſtained by his French renegadoes, who had haſtily repaired to the capital, and by a ſmall body of his moſt faithful Moors. The Prince perceiving that force could be of no avail, had recourſe to ſtratagem, and advancing towards the people at the head of his renegadoes, cried out with a loud voice,

voice, that if the man before him were really a meſſenger of the prophet, he would be the firſt to kiſs the duſt of his feet; but that it was at leaſt neceſſary to know the will of the great prophet, and that for that purpoſe he was going to the moſque. The rebel chief obſerving that the people applauded theſe ſentiments, and finding himſelf at the head of a numerous party, while the Emperor was abandoned by his ſubjects, conceived he had nothing to fear. Taking an eſcort of choſen men, he repaired thither likewiſe. They remained there about half an hour, and on their return to the people, the Emperor aſked the impoſtor what it was that the prophet had inſpired him with. "To dethrone thee," replied he, "and to uſe violence if thou do not ſubmit with reſignation." — "Well, then," ſaid the Emperor, "the prophet has revealed to me, that I ſhould acknowledge for my ſucceſſor the perſon who lying proſtrate on the ground, in the preſence of all the people, ſhould continue in that poſture with a ſtone weighing five thouſand pounds ſuſpended over his head, and ready to cruſh him. Lay thyſelf down then if thou art truly ſent

by the prophet; and if all the wonders which thou haſt hitherto performed, be not falſe miracles invented to deceive the people, the ſtone will remain ſuſpended over thee in the ſame manner as over Mahomet's tomb at Mecca. I ſhall then be the firſt to ſubmit to thy laws, and to give to my people the example of fidelity."

The impoſtor did not chuſe to accept this propoſal; but the people having applauded the renegadoes, laid hold of him, notwithſtanding the reſiſtance made by his guard, raiſed over him a large ſtone, which inſtead of remaining ſuſpended, fell and cruſhed him to death.

This fortunate ſtratagem, and the courage of the renegadoes, who were not to be intimidated by the number of their enemies, preſerved the Emperor, and inſured to them the inviolable attachment and laſting generoſity of that Prince, who reviews them once a year, clothes them anew, and allows them pay in proportion to the eminent ſervices diſplayed on the above moſt critical occaſion.

When a perſon is accuſed before the Emperor, and the Prince has ſpoken, no one dares to reply; ſuch preſumption would be attended

attended with certain and inſtant death. The Alcaide of the French renegadoes was the only perſon who ever attempted it with impunity. "Thou favoured the flight of thy countrymen," ſaid the Emperor to him, in the preſence of the people, "I know it from good authority, and thou art to expect the puniſhment which ſuch a crime deſerves."—"O, mighty Prince, thou haſt been deceived," replied the Alcaide. "What," ſaid the Emperor, "thou doſt not admit the charge?"—"No," my lord, "command my accuſers to appear in thy preſence, and thou wilt know the truth." This determined anſwer would have been for any other a ſentence of death, but it ſaved the life of the Alcaide. His accuſers, among whom was a Pacha, were ordered to appear; and although the charge was true, yet it could not be proved, and they were inſtantly put to death. The Alcaide on the contrary was rewarded. I heard him relate this circumſtance himſelf.

When a Mooriſh army is on the march no order is obſerved; only thoſe who carry the colours march at the head of the troops. The

The horſe are indiſcriminately mixed with the foot. When they arrive upon their ground the whole aſſemble, but no roll-call takes place. The encampment is circular; the general's tent, and that deſtined for religious ceremonies, are placed in the middle. Towards night centinels are planted before the tents; the troops lie on the bare ground; every quarter of an hour their war-cry goes round their camp to prove their vigilance; and during the whole night a moſt terrible noiſe is heard. It is a difficult matter to ſurprize their camp, for the troops ſleep in their clothes, and on their arms. Their horſes tied only to a ſmall ſtake, are diſingaged in an inſtant, and ready for action. They ſwim acroſs rivers, and tranſport their baggage upon rafts made of tent poles, ſuſtained by inflated goat-ſkins. When an army approaches a city, the cavalry come out to meet them, and both parties advance in a ſham fight. They fall upon each other in full ſpeed, and after diſcharging their carbines, the cavalry retreat, load as they make off, and return to the charge ſeveral times on the ſame front. We were entertained with this ſpectacle before the city of Azemor.

The

The naval forces of the empire of Morocco are very inconſiderable. Their corſairs, however, are by no means to be deſpiſed. They always endeavour to board the veſſels they attack, and as their crews are numerous, have often the advantage. They ſcarcely ever loſe ſight of the land; and if they find themſelves purſued by a ſuperior force, they ſoon take ſhelter under the cannon of ſome fort.

The towns of Barbary are very ill built; the ſtreets are narrow and without pavement; there conſequently are no carriages to be ſeen. The houſes have no windows towards the ſtreets; the roofs are terraced. Several ancient monuments of this country have fallen into ruin. At the entrance into Morocco is ſeen a magnificent bridge of a ſurpriſing length. The town of Rabate is well fortified, and in ſome parts paved. That of Mogodor, however, is much more elegant, for the French merchants have built there ſeveral magnificent houſes of hewn ſtone; they have alſo in common a large garden, given them by the Emperor, which is kept in excellent order.

The territory is fertile, and produces abundantly

dantly all the neceſſaries of life. The mountains are extremely abrupt. The chain known by the appellation of Atlas, in the part oppoſite to Morocco, is entirely covered with ſnow the whole year round.

The Moors who inhabit that part of thoſe mountains which lies near St. Croix, leave not a ſingle inch of land untilled. They ſupport their grounds by ſmall walls. It often happens that a cultivated ſpot is not more than eight or ten feet in breadth. A perſon obſerving with what care the ſoil is laid out would be apt to imagine that it was extremely ſcarce in theſe parts; yet at ſome leagues diſtance there are extenſive plains of excellent earth, which are totally left waſte; nor is it eaſy to find out the reaſon of ſuch a practice, unleſs it ariſe from a preference given to the cultivation of the mountains, where property is better ſecured from depredation. By occupying the neighbourhood of Bilidulgerid, they can eaſily take refuge there, for they are maſters of the defiles in the way, and of courſe are ſecure from ſurpriſe. This, doubtleſs, induces them to prefer ſuch ſterile ſpots to the pleaſant habitations which the neighbouring champaign

champaign country would afford. When harveſt is got in, it is the cuſtom to ſet fire to the ſtubble. They preſerve their corn as at Bilidulgerid. As to the commerce of this country, every one knows, and particularly at Marſeilles, with what advantages it is attended. On cloſing theſe reflections, what remains to be obſerved, is, that nothing is wanting to render the a Moors proſperous and an invincible nation, but fixed laws, and an adminiſtration independent of the caprice of their Emperors.

PART

PART THE SECOND.

VOYAGE TO GALEM, AND RETURN TO FRANCE.

RESTORED again to my family, I thought to have enjoyed ſome conſolation, but I was cruelly diſappointed. I diſcovered, with great pain, that my relations gave no credit to the ſtory of my ſufferings. Some of them told me, that as I had brought them upon myſelf, they were nothing more than what I deſerved. Others, quite unmoved at my ſituation, had not even condeſcended to anſwer the obliging letters they had received from ſeveral merchants at Bordeaux, who not being of the ſame opinion with my family, had warmly intereſted themſelves in my behalf. Theſe merchants had had the goodneſs to write to Cadix, Mogodor, Sallée, and other places, to urge every poſſible means of extricating me from my miſerable condition; engaging themſelves, without any limitation,

to

to defray every expence attending it. I think it incumbent on me to inſert a letter to this effect which I received by duplicate at Sainte Croix de Barbarie, and which was written to me by Mr. Mocquart of Bordeaux. It came to my hands by the means of a Jew.

Bordeaux, April 14, 1784.

Mr. SAUGNIER,

" I only heard yeſterday of the misfortunes that have befallen you. I had that information by a letter Mr. Laneſpeze, junior, your mate, wrote to Mr. Mure, the French conſul at Sallée, dated the 21ſt February laſt, which Mr. Mure ſent to Mr. Laneſpeze, ſenior, the 14th March. There is no evil, my dear friend, without a remedy. May God preſerve your health, and we will ſoon relieve you from your diſtreſs. I wrote yeſterday to Mr. Mure, to engage him to uſe all poſſible means to find you out, and immediately to furniſh what is neceſſary for your ranſom, and I have made myſelf anſwerable for the payment. By which means, my dear Sir, I hope, that although your misfortunes have been great, that

that they will not be of long duration. Do not then give yourſelf up to ſorrow, I earneſtly intreat you. It would be ſo much the more unworthy of you, as you ſhould know how to ſurmount the adverſities of fortune, to which you have been ſo long inured.

" Your friends, Meſſrs. Floquet, ſet ſail the 29th of December; they met with bad weather, and were obliged to put into Breſt the 7th of January; their letter of the 10th informs me they were to ſail again the 11th.

" This is all the account I have of them to the preſent time. I imagine they are arrived by this time. I am now ſhipping them a ſmall conſignment, part of which is a ſtill. I thought your arrival would have preceded theirs. But after all, I hope it is only delayed. Apropos, I have written to M. Mure, if by chance it ſhould be in his power, to ſend you either to the iſland of St. Louis at Senegal, or to Goree, if agreeable to you; and in caſe of your declining it, I have deſired him to forward your return to France with all poſſible expedition; adding, that which ever propoſal you chuſe to accept, he may ſtill look to me for reimburſement.

" I wrote, beſides, by the ſame conveyance to David Benatar, a Jew, ſettled at Mogodor, (the perſon to whom Laneſpeze addreſſed his letter to M. Mure,) to engage him to uſe every means in his power to find you out, and to give the earlieſt intelligence of the ſame to M. Mure. After having taken the foregoing ſteps in order to terminate your misfortunes, the end of which I ſhall ſee with extreme ſatisfaction, I am, with the ſincereſt attachment, Sir,

" Yours, &c.

" M. Mocquart."

My mother, who is far from being in eaſy circumſtances, was the only one of my relations who felt for my diſtreſs. She furniſhed me with linen, and other neceſſaries, as far as the ſcantineſs of her means would allow One of my uncles, a prebendary, and in good circumſtances, ſent me 300 livres, more through oſtentation than friendſhip, obſerving that it was the laſt preſent I ſhould receive at his hands, and that notwithſtanding the intereſt he took in my ſufferings, he could not hereafter do any thing more for me. In this trying

ing ſituation, with ſo ſmall a ſtock, and with only the coat I had on my back, I determined upon returning to Paris, and engaging myſelf in my original line of buſineſs, however painful the taſk. I did not repine at my fate, for by comparing the ſituation I had lately experienced, with that in which I now found myſelf, I conſidered the latter as a ſtate of happineſs, although my health had been greatly impaired by the hardſhips of ſlavery. My example ought to ſerve as a leſſon to thoſe young people, who even if they are of an affluent family, ought never to depend too much upon the ſupport of their relations. Selfiſhneſs prevails in France, and the ties of blood are a mere illuſion. We are in the wrong not to allow that the fault of an individual reflects diſhonour upon his family, and that they ought to partake of the ſhame; for frequently they are the only cauſe of his delinquency, by the barbarity with which they treat the unhappy perſon, whom deſpair alone has led on to crimes. Whenever ſuch calamity happens, the fault is almoſt always on the ſide of the family. With leſs avarice, and more gentleneſs and good-nature, they would ſoon

reclaim the errors of an exaſperated mind, which, urged on by want and diſpair, is prone to conſider every thing allowable for the preſervation of life.

Having taken this reſolution, I remained in quiet at my mother's houſe till I recovered my health. In the mean while I wrote to ſeveral ſhop-keepers in the capital, with a view of obtaining a place. But I was not yet come to the end of my misfortunes; my wanderings were not terminated. Heaven had decided otherwiſe. I had ſuffered much in the hope of going to Senegal, and it was written in the book of fate that I ſhould go there. I received at this time a letter from the elder of my two companions in misfortune. He had lately returned to Paris, where he learnt my arrival in France, through the merchants of Bordeaux, whom I had thanked for the ſuccour they had afforded me in my captivity, and for the obliging letters which they had written to my relations, and which thoſe relations had never deigned to anſwer.

My ſhipwreck, and the loſs of our common venture had thrown the greateſt obſtacles in the way of his ſucceſs, as well as mine. He

embarked

embarked in the Bayonnaiſe, as I have before mentioned, and two months after his departure from Bordeaux arrived at Senegal, where he expected to find me. My abſence, the uncertainty of my being alive, and the probable loſs of our common effects, had proved a ſtroke of thunder to him. Some time, however, after his arrival at the colony, he had learnt, or rather had conceived ſome ſuſpicion of my ſhipwreck from the report of ſome wandering Moors, who had ſpread about the rumour of a ſhip being loſt on their coaſts. This news determining him, after a reſidence of three months at the colony, to return to France, he took ſhipping for Cape François, from whence he afterwards ſailed for Bordeaux.

He exhorted me in his letter not to loſe courage. He drew an argument from my paſt misfortunes to infer that our next voyage would be more proſperous; and he gave a very flattering account of the advantage to be derived from traffic at Senegal. He likewiſe communicated to me the motive of his coming to Paris, and encouraged me to purſue my former projects. The recent example of the

ſhip Antonia, Captain Vegneux, belonging to Meſſ. Lavayſſe, Puchelberg and Co. of l'Orient, which, with a cargo of 42,000 livres value, had produced more than 500,000, afforded a proof of the high probability of making a ſpeedy and conſiderable fortune in that country. I determined then once more to try mine. I had received but 300 livres from my uncle; a ſum far from being ſufficient to clothe, maintain me, and defray the expences of a new voyage; and I was under the neceſſity of making another effort to obtain ſupplies from my family, and at length, after much trouble and humiliation, I got 300 livres more, and that only on my mother's becoming my ſecurity, without which I ſhould never have ſucceeded.

I repaired to Paris with this ſmall ſtock. There were ſeveral companies eſtabliſhed in that capital, who all expected an excluſive privilege for the gum trade at Senegal. The hope of being placed at the head of the company which obtained it, induced us to ſtay at Paris for the ſpace of two months to no purpoſe.

Perceiving no progreſs made in our buſineſs, and that we were only amuſed with fair promiſes,

promiſes, we ſet off for Bordeaux, a place of great reſource to thoſe who are not deterred by the dangers of the ſea, and who are willing to apply to buſineſs. We hoped to meet with ſhips taking in freight, and fortunately were not deceived in our expectations.

Two weeks after our arrival in that city, I embarked with a venture on board the Guſtavus Adolphus, commanded by Captain Marc, of Havre, and belonging to M. Lamalathie, merchant of Bordeaux. This veſſel was to trade along the coaſt, and thence to ſet ſail for India, after having delivered proviſions for the garriſon of Senegal. M. Lamalathie allowed me a commiſſion upon ſuch negroes as I ſhould purchaſe in concert with the captain.

In the ſituation I was then in, I was obliged to accept any conditions, although I was well aware that in purchaſing jointly with the captain, I ſhould gain next to nothing, for it being the intereſt of theſe gentlemen to carry on the trade alone, they are unwilling to ſhare the commiſſion with any one. I think it eſſentially neceſſary for the good management of an expedition, that either

the entire buſineſs ſhould be left to the captain, or that his power ſhould be reſtricted to the mere navigation of the ſhip. A diverſity of opinions is ever prejudicial: one objects to the propoſal of the other, and this diſſenſion proves always detrimental to the intereſt of the owners. As I was abſolutely bent upon going to Senegal, I cloſed with the offers of M. Lamalathie, and reconciled myſelf to the reſt.

My partner remained at Bordeaux to fit out the brig to Furet, Captain Gabory, of about 70 tons burden, and on board of which he embarked ſix weeks after me. The Guſtavus Adolphus was a prime ſailor, and our voyage ſhort and fortunate. On leaving the Canary Iſlands we nevertheleſs met with violent gales of wind, which ſprung our mainmaſt, an accident that determined the captain, from the impoſſibility of repairing it thoroughly on that coaſt, not to hazard the voyage to India: he therefore finiſhed his buſineſs at Goree, where he ſtaid a twelvemonth, and from thence ſailed for America.

Scarcely had we loſt ſight of the Canaries when we perceived the coaſt of Africa. The

ſtory of my misfortunes, and the experience of the captain, made him reſolve of keeping well out to ſea. The next day, however, we made Cape Blanco, and perceived two wrecks, the one appearing to be a veſſel of about 150 tons, and the other a frigate.

We arrived without much difficulty within ſight of Senegal the 13th of June, 1785, and the ſame day we croſſed the bar, according to the report of ſeamen, the moſt dangerous in the world. The bar is the effect of ſeveral ſucceſſive ſurfs that conſtantly purſue and break upon each other with great force. This ſurf is occaſioned by the current of the river, that is thrown back upon itſelf by the ſea into which it flows. The ſand carried down by the ſtream, and caſt back by the ſea, forms a flat which renders this paſſage inacceſſible to veſſels of great burthen. There was only thirteen feet water when I paſſed it. I ventured over it in the pilot's boat. I did not know the danger; but when the violence of the ſurf bore us aloft, I began to tremble for my life. In the month of September of the ſame year, though the bar had but ſeven feet water, it was more eaſy to be paſſed in boats.

It

It ſeems as if nature, by theſe dangers, would forbid the Europeans to make eſtabliſhments in this country, where they come only to carry on a commerce diſgraceful to humanity; but the deſire of gain prevails over every conſideration, and ſurmounts the greateſt obſtacles. It is neceſſary to be piloted over the bar by negroes, who are good ſwimmers, and will not eaſily abandon the whites in the moment of danger; they often ſave them when the boat overſets, and in ſuch caſe the beſt expedient is to truſt ones ſelf entirely to their care. Woe to him, who contradicts them during this dangerous paſſage, for in that caſe, if an accident happen they only provide for their own ſafety, without paying any attention to the ſituation of the whites, who are ſoon ſwallowed up by the waves. Of this truth the fate of M. de la Echouart, Captain of the Bayonnaiſe, who was drowned in the month of April, 1786, is a melancholy example.

Having croſſed the bar, we went on ſhore; and although the ſun was extremely hot, I continued my way to Senegal along the Barbary point, a ſlip of ſandy ground, from fifty

to

to ſixty toiſes wide, that ſeparates the Niger from the ſea. The breadth of the river near the village of Gandiole is more than three hundred toiſes.

The iſland of Senegal is three leagues higher up. This iſland, properly ſpeaking, is only a bank of ſand in the middle of the river. It is a thouſand geometrical paces long and about ſixty in its greateſt width; is almoſt on a level with the river, and with the ſea, being defended from the latter by Barbary point, which is of greater elevation than the colony. The eaſtern branch of the river is the more conſiderable of the two, being about four hundred toiſes acroſs; the weſtern branch is only from fifty to two hundred toiſes wide. The iſle conſiſts entirely of burning ſands, on the barren ſurface of which you ſometimes meet with ſcatterred flints, thrown out among their ballaſt by veſſels coming from Goree, or with the ruins of buildings formerly erected by Europeans. There is ſcarcely ſuch a thing as a garden upon the iſland; European ſeeds in general not thriving here. It is not ſurpriſing that the ſoil is ſo unproductive; for the air is ſtrongly impregnated with ſea ſalt,

which

which pervades every thing, and conſumes even iron in a very ſhort ſpace of time. The heats are exceſſive, and rendered ſtill more inſupportable by the reflection of the ſand, ſo that from ten in the morning until four in the afternoon it is almoſt impoſſible to do any work. During the months of January, February, March, and April, the heats are moderated; but in Auguſt, and in the following ones, they become ſo oppreſſive as to affect even the natives themſelves. What effect then muſt they have upon the Europeans, ſuddenly tranſported unto this burning climate? The nights are a little leſs ſultry; not always, however, but only when the ſea breeze ſets in. It is then, that the inhabitants of the colony breatha freſher air, for which they have been longing the whole of the day; but this air in our climate would ſeem a burning vapour. The nights are nevertheleſs troubleſome, notwithſtanding the comforts of the ſea breeze. The inſtant the ſun is ſet, we are aſſailed by an infinity of gnats, which are called muſquitos; their ſtings are very painful, and their multitude incredible. The inhabitants find but a poor defence in their

their gauze curtains. For my own part, accuſtomed as I had been to live among the Moors, I was but little annoyed by theſe inſects. Being half a ſavage, I felt no deſire to recommend myſelf to the favourable regard of the fair-ſex, and I was therefore under no neceſſity of taking care of my perſon. In imitation of my former maſters, I ſmeared myſelf with butter, and this expedient preſerved me at all times from theſe impertinent ſtingers, theſe ſpiteleſs enemies to the repoſe of the human kind.

If the proſpect of Senegal is not agreeable to the eye, much leſs are its environs, which are covered over only with ſand, and over-run with mangles. It may be ſaid, without exaggeration, that there is not a more forlorn ſituation to be found on the face of the inhabited globe, or a place in which the common neceſſaries of life are procured with greater difficulties. Water, that indiſpenſible aliment of man, is here not potable. Wells are dug in the ſand to the depth of five or ſix feet, and water is obtained by this means; but whatever pains are taken to freſhen it, it ever retains a brackiſh taſte. I have diſtilled this

this water myſelf, and obſerved that it always kept a diſagreeable ſavour, which cannot fail to be hurtful to the health; it is true that when the river is high, its ſtreams are freſh, but the water is only the more dangerous. It proves the cauſe of moſt of thoſe maladies which carry off the Europeans ſo rapidly, that at the end of every three years the colony has a freſh ſet of inhabitants. The blacks themſelves, although accuſtomed to the climate, are not in this ſeaſon free from diſeaſe.

There is not any good water to be got in the country, but that which is brought forty leagues down the river, and through the moſt infectious ſwamps. A ſpring of good water riſes, however, four leagues above Gandiole, upon the way from Senegal to Goree, but it is not ſufficiently copious to become of general utility. As to the other aliments of life, they are equally unwholeſome, notwithſtanding the lying report of travellers, and their book-makers, who in their accounts of this ſad country, ſeem as if they were ſtriving to outdo each other in falſehood. The meat is in general deteſtably bad, and the fiſh

of

of an ill taſte. It muſt be dreſſed the day it is caught; for the next morning it is good for nothing. The oxen furniſh the beſt meat: but they are not half ſo tall or ſo big as thoſe of France, even of Brittany. Meſſrs. Adanſon and Dumanet have taken a pleaſure in embelliſhing the narratives they have written relative to theſe countries, where they have found ſomething marvellous at every ſtep. As for me, who have gone over the greater part of theſe diſtricts, I have found the country only more or leſs deteſtable. No man can ſpeak in its favour, except to anſwer ſome particular purpoſe. The Senegal company derive great benefit from their commerce, and conſequently have an intereſt in repreſenting the country as a terreſtrial paradiſe; for if it were known to be ſuch as it is in fact, they would find nobody to go there, the chance being five to one that the adventurer will never return, (independent of the hazards of the voyage) and that in the ſpace of three years. It muſt, however, be confeſſed that this charming country has one advantage, which is, that if a man become tired of life he may eaſily terminate his exiſtence

iſtence without committing the crime of ſuicide. He need only remain at Senegal a little while, or if he would wiſh to make it ſhorter ſtill, let him undertake a voyage to Galam. Thoſe on the contrary who wiſh to prolong their life a little muſt be ſatisfied with negro food—and heavens! what food! The females pound millet in wooden mortars upon the ſand, but it is ſo ill prepared that it grates between the teeth. Walking or riding out is no amuſement here, as it is ever attended with danger, and as there are no ſituations tolerably agreeable nearer than ten leagues from the colony. Beſides, a man is always expoſed either to the danger of being made capture by the inhabitants of the country, or to be devoured by wild beaſts, ſuch as the tiger, and the lion. Neither can ſuch excurſions be made without danger, even when the colony is at peace with the natives of the country. This, however, does not involve a contradiction, for there are in Senegal, as in every other part of Africa, troops of robbers, who carry away whatever they meet with, and who wage war with all the world. A perſon may, therefore, be in danger

danger even in time of peace, more eſpecially as one or other of theſe gangs are always ſcouring the country. Theſe robbers never attack the inhabitants of the colony on their own ground, but whenever they find them upon the territories of their enemies, they fail not to lay hold of the occaſion, to the ruin of thoſe whom curioſity leads abroad. In fine, in order to give a juſt idea of this wretched colony, let it ſuffice to obſerve, without exaggeration, that it is the moſt deteſtable ſpot on the face of the earth; and that nothing but utter ignorance, or a total want of any other means of ſubſiſtence, can induce a man to ſettle there.

While waiting the arrival of the Furet, which had been fitted out by my friend, I had time to ſtudy the character of the inhabitants of Senegal, and their manner of trading, this was the only matter to which I turned my attention. I was convinced that I ſhould never ſucceed without underſtanding thoroughly the people with whom I had to deal; and I was aſſiſted in this ſtudy by the younger Floquet, who had been left by his brother at the colony, and who, with

the aſſiſtance of the Count de Repentigny, had made upon the whole a profitable ſpeculation.

At that time there were only three European houſes at Senegal that carried on the greater part of the commerce of that place; theſe were, firſt, the company's houſe, which, beſides the excluſive privilege of the gum trade, dealt alſo in ſlaves. This houſe was certainly the moſt conſiderable, but withal the worſt regulated; the perſons who had been ſent by the company having no knowledge whatever of this commerce. It was therefore the leaſt formidable. That of M. Aubry de la Foſſe, of Nantz, was better conducted. With a ſmaller ſtock they carried on a more conſiderable trade; the ſuperintendance of the houſe was committed to M. Vigneux, formerly captain of a ſhip from Nantz. He was the perſon, who taking the advantage of my unhappy ſhipwreck, which happened in the year 1784, had made one of thoſe ſurpriſingly lucrative bargains, which allure ſo many of our countrymen to their ruin. He made alſo, in the years 1785 and 1786, ſeveral highly advantageous ſpeculations without going

ing from Senegal; the laſt, however, coſt him his life.

The third houſe was conducted by M. Paul Benis, who traded ſolely on his own bottom. He had been formerly cooper to the company at Goree, and when that iſland fell into the hands of the Engliſh, took refuge in Senegal. He was the man the beſt acquainted with the colony. He ſpoke the negro language as well as the negroes themſelves, lived in their manner, and always found means to lay hold of the beſt bargains. This man, who could neither write nor read, had, by a long reſidence in the country, obtained a thorough knowledge of trade; but though he could rival the company, he found himſelf unable to ſtand the competition of M. Vigneux; who, ignorant as he was of the country, had nevertheleſs a great advantage in the better aſſortment of his articles, and the friendly advice of the natives, who deteſt whatever bears the name of company.

The principle perſons among them, as well negroes as mulattos, engaged in commerce on their own account, were *Thevenot*, a man, who in the early part of his life had ſpent a great

deal of money at Paris, and had aſſumed the title of an African prince; *Saint-Jean*, his brother-in-law, who was ſon of an Engliſhman, formerly a governor of Senegal, and who had been at London; *Le Juge* of the ſame family, who had travelled into India and through all Europe; *Dubois*, a negro, the moſt artful of the ſet, and who undertook nothing for the company, but on condition of having a conſiderable ſhare for himſelf; and ſeveral others, who trafficked ſometimes on their own bottoms, and at other times for thoſe who had recourſe to their agency. There were alſo two Moors of the family of the Sherifs who followed trade; but all, whether whites or blacks, Chriſtians or Mahometans, were equally ſtrangers to probity, which indeed is entirely baniſhed from that ſpecies of commerce. The moſt ſacred engagements are only words of courſe, and who ſhall trick moſt, ſeems to be the object of general emulation. When a bargain is made, it muſt be inſtantly fulfilled, or otherwiſe conſidered as null. Such were the characters of thoſe with whom I was on the point of being concerned.

Notwithſtanding

Notwithſtanding the barrenneſs of the ſpot, Senegal contains more than ſix thouſand negroes, including the captives of the *Tapades*, or negroes born of the black inhabitants of the country. They are never put up to ſale, unleſs convicted of ſome crime. Their huts, conſtructed in the form of bee-hives, and ſupported upon four ſtakes, ſurround the habitations of the negro inhabitants. The entire height of thoſe huts may riſe to about twelve feet, the width in every direction is commonly from ten to twelve. The beds are compoſed of hurdles laid upon croſs-bars, ſupported by forked ſtakes at the height of about a foot from the ground. Here the ſlaves ſleep promiſcuouſly, men, women, girls, and boys. A fire is made in the middle of the hut, which is filled with ſmoke, ſufficient to ſtifle any man but a negro.

The men are tall, and the women are accounted the handſomeſt negreſſes of all Africa. The Senegalians may be conſidered as the moſt courageous people of that part of the world, without even excepting the Moors. Their courage, however, is more nearly allied to temerity, than to bravery. In the courſe

of the voyage to Galam, they meet the greateſt dangers with gaiety and ſong; they dread neither muſket nor cannon, and are equally fearleſs of the cayman or crocodile. Should one of their companions be killed, and devoured by theſe animals before their face, they are not deterred from plunging into the water, if the working of the ſhip require it. Theſe excellent qualifications which diſtinguiſh them, and on which they value themſelves ſo much, do not, however, preſerve them from the common contagion of the country, which inclines them all to rapine. They are emulous to ſurpaſs one another in all the arts of over-reaching and fraud. The conduct of the Europeans, has, no doubt, encouraged theſe vices as much as the leſſons of the *marabouts*, who inculcate the duty of plundering the Chriſtians to the utmoſt of their power.

The Yolof negroes of Senegal are either Chriſtians or Mahometans, or rather one and the other, or with more truth neither; religion being a matter of indifference to them. Thoſe on the continent are of the ſame way of thinking, and their religious practices are kept up only for the ſake of form. A bar of iron,

iron, a few beads, will make them change their opinion at will. By ſuch means are they acted upon; a ſufficient proof of their want of all religious principle. The marabous, or prieſts, and the men of their law, are no better than the reſt. I have examined the character of ſeveral of this order of men, and even among the nation of the Poules, who are conſidered as great fanatics, I diſcovered that they were only publicly attached to their opinions. "This white man," ſay they, "does ſo; he is better informed than I, and why ſhould not I imitate his example." This way of reaſoning is common to all that tract of country.

The colony of Senegal is ſurrounded with iſlands, which, on account of the proximity of the ſea, are all more unhealthy than that on which the town is built. They are full of ſtanding pools, that, when dried up by the ſun, exhale a putrid vapour that carries mortality with it, and diſolates theſe iſlands. It is doubtleſs the ſame cauſe that takes off ſo many of the French at Senegal, during the dangerous ſeaſon of the year. This alſo may be in part occaſioned by the bad quality of the water,

which flows from the ponds in the neighbourhood of the colony, and though incorporated with that of the river, comes down little agitated by the current, and is eaſily diſtinguiſhed by a vapidneſs of taſte. This particular is, in my opinion, eſſentially worthy of notice, and if properly attended to by our medical men, might become the means of preſerving many lives.

Not one of the French at Senegal, belonging to the ſeveral houſes of commerce, being inclined to make the voyage to Galam, (a place of conſiderable trade) becauſe none of them had ever been in that part of the country, I reſolved to undertake it myſelf. I ſaw how much ſuperior the other houſes were in point of funds and reſources, I ſought therefore to obtain, ſome how, an advantageous foundation for mine. This point could be gained only by acquiring an accurate knowledge of the country. I hoped by that means, that though unable to ſtand a competition in the colony, I ſhould at leaſt in the trade on the river, have a decided advantage over every other houſe. I determined then to ſet off for Galam. The concurring reports of the

the inhabitants as well as of the Europeans, who had made this voyage, left me no room to doubt the reality of the dangers to which I was going to expoſe myſelf; but I was reſolved to purſue fortune, however rough the road. I had lived among the Moors, and had braved naked all the burning influence of the clime; I had ſupported, during the period of my ſlavery, the moſt deplorable ſtate of miſery and want; I knew and confided in the ſtrength of my conſtitution; and I ſet down to the account of exaggeration, a good deal of what I was told of the unwholeſome atmoſphere of that diſtrict: the negroes, ſaid I to myſelf, prepare with the greateſt joy for this voyage, why therefore ſhould I be diſmayed?

The time which we were obliged to wait for the arrival of the Furet, we employed in collecting ſalt for ourſelves, and for the King's ſhip which was bound up the river. This traffic of ſalt is carried on at the bar of Senegal, the articles of exchange are ſwords, gunpowder, balls, flints, and glaſs ware. The ſalt coſt me this year three livres per caſk, and was ſold at Senegal at the rate of five livres,

livres, to thoſe who had not the opportunity or the will to trade for themſelves.

The 26th of July, the fleet got under way, and ſailed up the river. It conſiſted of twenty-ſeven veſſels, freighted by the inhabitants, together with a veſſel of 50 tons, called the *Moor*, belonging to Paul Benis; the great bark of M. Vigneux, ſuperintendant of the houſe of Aubry, of Nantz, burthen 180 tons, and a King's ſhip called the *Bienfaiſant*, Captain Thevenot, an inhabitant of Senegal, carrying the cuſtoms, or dues for the ſeveral princes of the country.

The company, ever ſlow in their operations, had not yet any veſſels ready, when the Furet brig appeared in view. The ſame day that ſhe came before the fort ſhe entered the river. We proceeded immediately to unload her. She was then repaired and loaded for the ſlave trade. I embarked on board the veſſel, and ſailed from Fort Louis, Auguſt the 16th, 1785, about eight o'clock in the morning.

This ſhip of 70 tons burthen, but light and an excellent ſailor, had a crew compoſed of 24 *laptots*, four *gourmets*, a linguiſt, a carpenter, a mate,

a mate, ſix *pileuſes*, and a dozen of *repaſſes*. By *laptot*, is underſtood a negro ſailor; the *gourmets* are the officers, or rather ſteerſmen, for the negroes acknowledge but one commander, who is their Captain. The linguiſt is in fact the boatſwain, who underſtands and commands the working of the ſhip in the French language. The *pileuſes* are women who cook for the crew, and waſh their linen during the voyage. In fine the *repaſſes* are negro children who receive no pay, and who ſerve aboard ſhip much in the ſame manner with our cabbin-boys; the children of the negro inhabitants of Tapade make the ſame voyage on the ſame conditions, by theſe means they are inured to fatigue, and acquire a knowledge of the navigation of the river.

We had ſcarcely left Senegal when the whole crew began to pray. Every perſon, with melancholy viſage and tears in his eyes, turned his looks to that barren ſpot of ſand which gave him birth, and where he abandoned his wife and his children. They bade their relatives a woeful farewell, as if they had loſt all hope of ſeeing them again. Theſe ſad ceremonies, and the lamentations of the negroes,

negroes, made me form a diſagreeable idea of the dangers of the voyage. But ſcarcely had we loſt ſight of the colony, when every viſage brightened up, and the laptots began to ſing.

The Count de Repintigny, Governor of Senegal, had engaged me to collect together all the ſtraggling veſſels, in order to eſcort them to the rendezvous of the convoy. In the evening of the ſame day I met with a veſſel belonging to one Soliman, who had left the colony three days before me. He had only three laptots aboard, and I did not think myſelf obliged to delay my voyage, on account of a perſon ſo imprudent as not to ſupply himſelf with a number of hands ſufficient to work his ſhip. My negroes, however, who knew the orders which I had received from the governor, endeavoured to perſuade me to give him ſome aſſiſtance; I ordered him to return to Senegal, which was only eight leagues diſtant; he thought proper to comply with my deſire.

We handed our ſails about eight o'clock in the evening; being then at the great *Merigots*, which extend to Portandic. The ſhip was afterwards

afterwards baptized according to the cuſtom of the negroes, and all thoſe who had not before paſſed that place were obliged to ſubmit to the ſame ceremony. At the ſame time they made me fire a ſalute with my ſmall train of artillery, conſiſting of ſix ſwivels, with ſix French and ſome Engliſh wall pieces. In order to perform this ceremony with due pomp, the linguiſt, accompanied by two *gourmets*, caſt anchor and aſſembled the crew. He cauſed all the artillery to be charged, filled a vaſe with water from the river, and threw it at three ſeveral times upon different parts of the ſhip. At each operation, in order to render the ceremony as auguſt as poſſible, a ſalute was fired; and after the baptiſmal rites were performed upon the veſſel, the ſame linguiſt proceeded to baptize thoſe who had not yet made the voyage: theſe are commonly the whites and the repaſſes. He ſprinkled water of the river on my chin and forehead; a ceremony which was announced by a general diſcharge of the artillery. In ſhort, to cloſe this feſtivity with becoming cheer, I gave the crew a preſent of good liquor. Our ſloop joined us, and the evening was ſpent in merriment and joy.

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We ſcarcely got down to the cabin in order to take a little reſt, when the laptots of the watch gave us notice, that they heard a noiſe of oars on the river. We inſtantly were on the look out, and ſoon ſaw that it was a canoe rowed by negroes, who uſed every effort to come up with us. As ſoon as they got on board, they informed us that the boat *la Maleime*, belonging to Scipio, the maſter of my veſſel, had run aground, and ſunk ten leagues beyond Podor; that Admet Moctar, King of the Traſſarts, a Mooriſh tribe, claimed half the goods ſaved from the wreck, giving no better reaſon, than that ſuch was the will of God, ſince he had ſuffered the veſſel to be wrecked on the caſt. I immediately wrote to the Count de Repentigny, Governor of Senegal, requeſting he would give me his inſtructions how to act on the occaſion. I gave the negroes ſomething to eat, and inſtantly ordered them away for the colony. I was deſirous to wait at Podor for the Governor's anſwer, before I ſhould come to any deciſive agreement with Admet Moctar. On this account I declined proceeding, but anchored oppoſite the village of Reims. The marabou,

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or head of the village, prevailing on us to come aſhore. We took the diverſion of the chace; we met with excellent ſport, for the country was full of game, and every ſhot took place. At about five in the morning, the wind freſhening conſiderably, the veſſel drove at her anchors, and ſtranded on the Mooriſh coaſt. Accidents like theſe daily happen, but are not attended with danger. The river is full of ſand banks, and it is only off *Doumons*, that there is cauſe for real apprehenſions. Theſe ſmall trading veſſels are hauled aſhore every night; and when it is neceſſary to proceed, the negroes ſoon ſet them afloat by plunging into the water and puſhing them off. It often happens, that in this operation ſome are drowned, but this is the only method they know, and they conſider it as the readieſt and leaſt laborious. On that day we loſt an anchor, and notwithſtanding all the pains we took we could never lay hold of it with the drag.

We proceeded on our way, and ſaw on an extenſive plain a Mooriſh camp, conſiſting of eighty or an hundred tents; they were deſirous to diſpoſe of ſome cattle and captives, but

but we had no time to treat with them. The 19th we ſaw the village of Berne, ſituated on the Mooriſh coaſt, near the deſart of Zaara, which extends to this part of the river. Thus, after having formerly travelled during my ſlavery through the interior of that vaſt deſart, I had an opportunity of ſeeing its extreme bounds. Two ſtately palm trees mark its limits on this ſide; as on the other bordering on Bilidulgerid, the boundaries are aſcertained by two high pillars, which I obſerved in the plain before I entered the territories of the Monſelemines.

On leaving the deſart, on the oppoſite ſhore we ſaw the village of Brac, belonging to the King of the Walon negroes. The preſent Prince had been miniſter to the former King, whom he cauſed to be aſſaſſinated by the Moors of Halicory, King of the Bracnars. It was under the ſpecious pretence of public good that he ſeized upon the throne. But his treachery coſt him his life; for having ſome diſputes with Halicory, the latter cauſed him to be ſtrangled a few months after my departure. This prince was not at his village when we paſſed by it; but his favourites

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and women came down to the ſhip; I preſented them with a few bottles of brandy, and by that means got rid of them.

We arrived at Podor on the night of the 20th, and found the Sherif's boat there, which put off the moment we were perceived. At eight o'clock I went on ſhore to the fort, where Admet Moctar, King of the Traſſarts, was already waiting for me. This prince, contrary to all law, departing from his original demand, inſiſted on getting poſſeſſion of all the merchandize which Scipio's laptots had ſaved from the wreck; he no longer talked of participation, but aſſerted that the whole belonged to him, and that in conſequence of this ſhipwreck the very laptots became his captives; he wanted even to compel me to pay their ranſom: in vain did we tell him that if the King of France paid him an annual cuſtom, it was with the ſole view to promote the liberty of commerce along the river; he would liſten to nothing; but, inflexible in his reſolution, threatened to attack me, whether I returned down the river to Senegal, or continued my voyage to Galam. He knew I had but lately arrived at

the colony, and was far from thinking that his ſpeech and menaces made no impreſſion on me. He wiſhed to intimidate me; and hoped by theſe means to become maſter of the merchandize which the commandant at Podor had been weak enough to deliver to him; but having been a ſlave among the Moors, I had learnt by my misfortunes to know them perfectly. Before I left the veſſel in order to go to the fort, I had put her in a ſtate of defence. The ſwivels, wall pieces, and ſmall arms, were all ready for an engagement. I had ordered my mate to allure as many Moors on board as he could, to diſarm them, and to put them down into the hold. My precautions were not uſeleſs, for perceiving that I would not yield, Admet Moctar directed one of his officers to order his brother to make ſeizure of my veſſel. His orders did not eſcape my knowledge, though he imagined I was totally ignorant of his language. I inſtantly withdrew from the aſſembly, on pretext of an occaſion to retire; and having ſent for a faithful negro, I diſpatched him on board with orders to the mate, to put all the Moors, that were already

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in his power, in irons, to inveigle as many more as poſſible, particularly the king's brother, and to fetter and put him with the reſt in the hold. Scipio, inured to warlike exploits, perfectly underſtanding and ſpeaking Arabic, had comprehended the orders of Admet Moctar. He reproached him on the occaſion, had even recourſe to menaces, and left the aſſembly in a precipitate manner to go on board the veſſel. On his arrival he was aſtoniſhed to find the brother of that prince diſarmed, and in irons. Obſerving that the crew were out of all danger of being ſurpriſed, he returned to the fort. During this interval, as I was at breakfaſt with M. Duchozel, commandant of Podor, I communicated to him the intentions of Admet Moctar, and the orders I had given to counteract them. Scarcely had he heard to what exceſs this ſavage had carried his audacity, than he put his detachment under arms, repaired to the prince, and informed him, that affairs of commerce not coming within his cognizance, he recommended him to make up matters with me, but that he ſhould never ſuffer a veſſel of his nation to be attacked

under the cannon of the fort he commanded. This entirely diſconcerted Admet Moctar. Having ſpoken in Arabic, he did not imagine he had been underſtood, for he knew not that Scipio ſpoke that language as well as himſelf. He was likewiſe unacquainted with the precautions I had taken, and was alarmed to find himſelf in the power of a French detachment under arms. He was ſtill more intimidated, when one of his attendants came and told him that all the negroes of the village of Podor, on the information of the crew, had ran to arms; that they had ſeized thoſe of his ſoldiers; and that unable either to act on the offenſive or defenſive, the latter were open to the fire of the fort, the village, and my veſſel; that all the negroes had ſet up the ſhout of war, and only waited my orders to put all his ſubjects to death. Thus circumſtanced, and ſtanding at a few paces from him, and having my piſtols charged and cocked, I had nothing to apprehend but the ſtroke of a dagger; but I had determined that the firſt ſtep he might make towards me ſhould be his laſt. As I was ſurrounded by the braveſt of my men, I upbraided him in the

the Arabic language with his perfidious deſigns. He was confounded on hearing me ſpeak his own tongue; and yielding to neceſſity, he told me that having always been the friend to the French, he had no intention whatever to ſeize upon my veſſel, but only to claim that to which he had a right by the laws of his country; that rather than come to hoſtilities with a nation that he loved, and to which he owed his elevation and authority, he was going to retire up the country. He hoped by this ſubterfuge to have procraſtinated the matter; but upon the requiſition I made, that in proof of his ſincerity, he ſhould make reſtitution of the effects he had ſeized, he plainly perceived that he could ſhuffle with me no longer, and told me, that having cut and diſtributed the merchandize among his attendants, it was no longer poſſible to reſtore it, but that he willingly undertook to return Scipio the value of whatever he had ſeized, out of the account of the cuſtoms to which he was entitled.

The mere promiſe of ſuch a man did not ſatisfy me. I required an engagement ſigned by himſelf and his miniſters. He would not

conſent to this; his word, he ſaid, ought to be ſufficient. Four hours had been waſted in this diſpute, when it was reported to him that his brother, who had gone on board my veſſel, was no longer to be ſeen upon deck. This intelligence made him uneaſy; and ſoon diſcovering that the prince was detained, he no longer made any objections; but ſubſcribed to my conditions, liberated Scipio's laptots, and conſented to re-imburſe me in every expence. This engagement was ſigned by himſelf, his two principal miniſters, and his brother, who in conſequence of this writing was liberated, and conducted by my negroes to the fort, as ſoon as they had reſtored to me the two Senegalians, who had been ſeized by order of Admet Moctar, on his arrival at Podor.

I then invited the prince on board, but apprehending, that I ſhould treat him as I had already done his brother, he would never truſt himſelf in my power. He queſtioned the laptots, and learnt from them, that I had been a ſlave in the Deſart and at Morocco, the preceeding year. The following day we met in a friendly manner; he aſked me many queſtions

queſtions concerning the force of the Mongearts, and Monſelemines; and particularly the character and the forces of Mouley Abdramene, the ſon of the Emperor of Morocco, who was was, he knew, at the head of a ſtrong party in the Deſart. He was ſenſible, if this prince made his appearance upon his domains, that all the Moors would inſtantly recognize him as their ſovereign; and was deſirous of getting information reſpecting his intentions. His brother Sydy Hali made me a viſit, I had him diſarmed immediately, according to the cuſtom of the Moors; and making him obſerve the force of my ſwivels and wall-pieces, I aſked him if a French man, whoſe veſſel was thus armed, with Scipio for a captain, had any reaſon to fear the menaces of his brother. I then regaled him with large quantities of ſugar and water, and ſent him away on the approach of the evening.

The next day, when we were on the point of getting under way, we ſaw Scipio's boat, that was juſt returned with the governor's orders from Senegal. I again landed, and went to Admet Moctar, who ſigned a ſecond

engagement conformable to the firſt, which was to deduct out of his cuſtoms the value of the merchandize he had taken. He made me a preſent of two oxen, ten ſheep, and ſome oſtrich's feathers, and preſſed me very much to viſit him on my return from Galam. I promiſed to ſee him again; and we parted highly ſatisfied with each other.

On the 24th, at about ten leagues from Podor, we perceived the maſt of the Maleime, that was loſt on the 12th, by running againſt the trunk of a tree. Scipio requeſted my leave to endeavour to ſave ſomething from the wreck of his veſſel; and having obtained it, he directed his courſe that way; the crew were employed the whole day in weighing her. They hauled her nearer ſhore, but on the coming on of the evening, perceiving the impoſſibility of getting her afloat, they were ſatisfied with taking out the mainmaſt, the bow ſprit, the rudder, and the anchor.

The next day we loſt a captot of the name of Bacary, belonging to Iſabella Nagot, with whom I had lodged. This man, who was an excellent diver, having on ſome occaſion plunged into the water, diſappeared, and never

never more was ſeen. He was doubtleſs carried off by one of the alligators or crocodiles, of which the river is full. As we were under the neceſſity of towing the veſſel, an operation very fatiguing to the crew, I was deſirous of amuſing my people, and of diverting their attention from the misfortune that had happened to their companion; for this purpoſe I regaled my captots with copious draughts of liquor. We anchored in the evening off the village of Donguelle, where I purchaſed three elephant's teeth for a ſmall quantity of gun-powder. At a league higher up, we cleared the rock of *Gdioul-de-Diabbé*, or the Devil's Mouth, the moſt dangerous paſs in the whole courſe of the river. On the way back from Galam this place may well be called the Devil's Mouth, for the inhabitants fire in front, and on both ſides upon the veſſels, in the very moment when the crews are employed in ſurmounting the almoſt invincible difficulties of the paſſage.

Engaged intirely in commercial concerns, on which my all depended, and not being in circumſtances that allowed me to dedicate any

any of my time to the purpoſe of making obſervations, I paid but little attention to the natural hiſtory, the ſites, and the productions of theſe countries. In the whole extent of country which belongs to the Poules, and which begins two leagues below Podor, nothing is ſeen but thick foreſts that cover the banks of the river, and render the ſituation extremely unwholeſome. Never is the air refreſhed by a cooling breeze. The inſufferable heat of the climate is rendered ſtill more ſuffocating by the peſtiferous ſmell that exhales from trees in bloſſom; an exhalation that moſt ſenſibly affects the noſtrils, and is often attended with death. This country abounds with wild beaſts of every kind; it may, indeed, be called the immenſe monſter magazine of Africa. The ſerpents are of a prodigious ſize, but they do not meaſure from forty-five to fifty feet, as ſome authors have reported. I offered the value of a ſlave for the ſkin of one of theſe creatures, which was about twenty-eight feet long, and my offer was rejected. If they were commonly fifty feet in length, according to M. Adanſon's account, it is certain my negroes would have prevented me from

from bidding ſuch a price for a ſkin of ſo inferior a ſize. But when a traveller has once paſſed the tropic he thinks himſelf entitled to exaggerate, and conſiders himſelf within the limits of veracity when he magnifies only one half.

Crocodiles are more frequent here than in any other part of the river; no doubt on account of the neigbouring foreſts which afford them a retreat from the hunter. They are rarely ſeen at Senegal, and only when the river is not impregnated with ſalt water. Hence it is, that during almoſt the whole year they are not found lower than forty leagues from the mouth of the river. The river is always dangerous, for the ſharks, which never go into freſh water, ending where the crocodiles begin, any one who ventures to bathe, expoſes himſelf to imminent danger at all times, and in every part of the ſtream.

The hippopotamus, or ſea-horſe, is likewiſe very common in the kingdom of the Poules. This animal is amphibious like the crocodile, living indifferently on land or in water; he is generally half as large again as our full-grown ox; yet ſometimes very ſmall ones

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are found among them. But when the animal has attained to his full growth he is of enormous ſize. From his head, however, is not proportioned to his body, an idea may be formed of his whole bulk. There are ſeveral ſkeletons of the head of the hippopotamus preſerved at Senegal, which, without the teeth, weigh from one hundred and fifty to two hundred pounds: teeth of this animal I have ſeen weigh ſeven pounds. The hippopotamus in this climate is an inoffenſive creature, and is eaſily taken and deſtroyed. He never makes any attack, nor does he even ſtand upon his defence but when he feels himſelf wounded. As he is very heavy it is eaſy for the hunter to eſcape from his fury, when he ſees him coming.* His fleſh is good, and when cut up in ſlices and dried in the ſun, will keep a long time. The fat when melted becomes an oil, of which excellent ſoap is made; the negroes employ it for this purpoſe; and this ſoap, except that its

* The hippopotamus of the ſouth of Africa is apparently not of the ſame ſpecies; for Meſſrs. Vaillant, Spearman, and Patterſon, mention him as a dangerous animal, and difficult to be deſtroyed.

ſmell

ſmell is not agreeable, is better than the beſt manufactured at Marſeilles. There are alſo in this diſtrict a great number of elephants; I have never, however, ſeen any of them, although I frequently went aſhore to kill game, and could obſerve their traces on every ſide.

The aigrettes are found in great numbers all along the banks of the river Niger; but thoſe which have the beſt plumes are peculiar to a ſmall iſland, about ſeven leagues from Podor, which in the months of Auguſt and September is covered with them. I have killed many of them in this place, and their plumes were twenty-two inches in length, while thoſe which I could procure in the river, were only fifteen or ſixteen.

On the 28th, the wind not permitting us to ſet ſail, I ſet out for the chace. I found in the woods a tree which bears a fruit reſembling our peach. I was going to taſte it, but the negroes having aſſured me that it contained a deadly poiſon, my curioſity was ſatisfied. The ſtone of this fruit is very like that of an apricot, but much larger.

On the next day, the 29th, about eleven o'clock

o'clock in the morning, we heard ſeveral cannot ſhot. The laptots thought that it was the Almamy of the Poules who had arrived at Saldee to receive his dues. . On the 30th we ſaw M. Pontret's veſſel coming down the river; we hailed him, and he told us that he would much rather loſe his voyage to Galam, (and he was certainly in the right) than ſubmit to the enormous duties which the Poules had eſtabliſhed in 1785. He was a Frenchman, and on that account his veſſel, though very ſmall, would have been forced to pay the ſame duties that are exacted from the largeſt ſhips. Thoſe duties would have conſumed one half of his cargo; he would have loſt his time, and been obliged to undergo the fatigues of the voyage and of the ſlave trade at *Tamboucanee*; inſtead of which, by taking in a cargo of millet at Saldee, he could no doubt indemnify himſelf at the colony for loſing the profits he would have made by a voyage to Galam.

At noon, on the 31ſt, we arrived at Saldee; this village is ſituated a league up the country, but being the place where the Poules receive their cuſtoms, ſhips are obliged to anchor oppoſite

poſite. Although theſe duties are regulated by the Governor of Senegal and the envoys of the Almamy, before the departure of the convoy for Galam, difficulties, however, frequently ariſe at the time of payment; the *Tampſir* choſen for this purpoſe, and the miniſter of the Almamy, are always ſtarting the moſt frivolous objections. They inſiſt on receiving all the duties on the ſame day; and do not allow any veſſel to continue the voyage to Galam, until the whole convoy from Senegal be arrived. As the air of this ſpot is very unwholeſome, it is here that the greater part of the French traders, who imprudently undertake the voyage, fall ſick; and very few of them recover.

Immediately on our arrival, St. Jean, Maſter of the Maure, a ſmall veſſel belonging to Paul Benis, came on board, and acquainted me with the death of M. Bertrand, an officer of the African battalion, who commanded the convoy. The cannon we had heard was fired at his interment, and not on account of the *Almamy*, who did not come this year to receive his cuſtoms. This maſter gave me a tarif of the uſual dues. Never having made the

the voyage before, I did not find the demands too high, although they were double what had been paid the preceding years. The captains of the convoy aſſembled on board my veſſel, with the agents of the *Almamy*; and, after mutual conceſſions, the cuſtoms we ſettled and paid in a few days after, the greater part being depoſited on board my veſſel.

The traders ſubmit to pay the cuſtoms, in order to have the freedom of trafficking during the voyage, of going on ſhore at pleaſure, and of enjoying the ſame privileges as the natives. Theſe cuſtoms are become very conſiderable, through the culpable conduct of the ſucceſſive governors of Senegal; who, more attached to their private intereſts, than to that of the French nation, have every year, in the King's name, made additional preſents to the ſavages. They receive negroes in return, who are conſidered as part of the royal property; but if the general opinion may be credited, the whole finds its way into the governor's pocket. The negroes of the inland parts, who are extremely avaricious, and who know not how to eſtimate things at their true value, inſiſt on receiving from European bottoms,

cuſtoms

cuſtoms proportioned to thoſe which have been introduced by the avarice of the governors. In the year 1785, the cuſtoms paid at Saldee amounted to five livres in ſpecie a bar, which makes 3125 livres for each veſſel carrying 625 bars.

Theſe cuſtoms increaſe in proportion as the merchandiſe in the river is enhanced in value. A barrel of gun-powder, for inſtance, of two pounds weight, is conſidered an equivalent for four bars, an hundred flints for two bars, &c. The general amount of the cuſtoms on bars got up to 839 inſtead of 625. The value of each negro being eſtimated, according to the convention of Galam, for this year at 70 bars, the amount of twelve captives was given for the payment of the cuſtoms. It even amounted to more, for the greater number of bars paid at Saldee conſiſted of full bars, whereas in the payment of the captives, forty full bars only are given for each negro, as will be more fully explained, when I come to ſpeak on the ſubject of commerce. The large veſſels belonging to the negro inhabitants pay only one half of theſe cuſtoms, and the ſmall ones a quarter. The

Sherif's veſſel alone was exempted from the tax. As theſe people retain ſome traces of the Mahometan religion in their own, it is conſidered as a piece of injuſtice to require payment from a man who is allowed to be of the family of the great Prophet, they were therefore ſatisfied with his benediction. I wanted to try if they would be ſatisfied with mine, but they gave the preference to my guinea-blues and muſkets; which made us laugh, eſpecially the Sherif, for all the profit was on his ſide.

The Poules, or Foulques, are one of the principal nations that inhabit the banks of the Niger. They poſſeſs an extent of more than ſixty leagues along that river. Their territory begins below Podor, at a place called *Le Coq*, ſituated two leagues from the fort, and terminates at Matame, a village of great ſtrength, inhabited partly by the Poules, and partly by the Saltiguets. A people few in number, and generally confounded with the Poules. The latter nation are not ſo black as the other negroes, but of a copper colour, much inclining to red. It is remarkable, however, that their children who are ſent to

Senegal

Senegal, and reſide there for ſome years, become much blacker. The females are very handſome, and the whites of Senegal generally take care to procure ſome of them. But they are of a bad diſpoſition, and utterly incapable of attachment. When a man has a miſtreſs of this nation, he muſt watch her conduct very narrowly, and even chaſtiſe her, that ſhe may not be guilty of infidelity to him whom ſhe honours with her favours. The dread of the baſtinado will, in ſuch caſe, effect what attention and complaiſance can never bring about.

Although the Poules inhabit one of the fineſt ſpots in Africa, they are nevertheleſs a wretched people; they are baſe, cruel, thievish, and fanatic in the extreme. They are commanded by a chief of their religion, which is a contemptible mixture of Mahometaniſm and idolatry. This chief is called the Almamy; he is always choſen from among the Tampſirs, who are twelve in number. The Tampſirs are the interpreters of the law, and are the moſt learned, or rather the moſt fanatical among them. The Almamy has the power of life and death over his ſubjects;

yet he may be depoſed by an aſſembly of Tampſirs; it is therefore his intereſt to keep on good terms with them. The payment of cuſtoms is made to the Almamy, and is afterwards diſtributed among the Tampſirs; and although a part belongs to the former, he nevertheleſs requires a ſeparate preſent for himſelf.

On the 1ſt of September, I dined on board the Maure, commanded by Captain St. Jean. I ſaw no whites on board, all thoſe of the convoy being ſick. The next day in the evening, a violent ſquall driving me for ſhelter to the ward-room, I ſtumbled over the cheſts, and my head ſtriking againſt a table, I was ſeized the following day with a fever. The inflammation increaſing, I was let blood, and ſoon became delirious; nor did I recover my reaſon till my arrival at Galam on the 4th of October. I found, from the journal of the voyage, that the cuſtoms paid to the other Princes on the river were very inconſiderable. They amounted to no more than 120 bars Senegal currency, including two pieces of guinea-blues and a double barrelled gun that had been given to Sirman, King of Galam.

I went

I went on ſhore to his houſe. It is built of clay, thatched with reeds in ſome parts, terraced in others, and upon the whole commodiouſly conſtructed. Here I was treated with ſuch attention, that I quickly began to recover my health. I took an airing every day on the banks of the river: two negroes carried me; and when the heat became too troubleſome, I returned to my abode, and was put under a kind of ſhed, which ſheltered me from the rays of the ſun.

The Captains of the convoy and the Marabous of the country repaired to Sirman, King of Galam, in order to ſettle the price of ſlaves. It was fixed at 70 bars, part of which conſiſted of 4 pieces of guinea-blues. The price being agreed upon, we ſailed immediately to Tamboucanee, a principal mart for the traffic of negroes and ivory. This village is ſituated fifteen leagues from Galam. The lords of the neighbouring villages, exaſperated againſt the Senegalians, for making Galam the place of their general rendezvous, united their forces to make an attack upon the convoy, which was detained at Saldee on account of the ſhallowneſs of the river. The King's ſhip,

and that belonging to M. Vigneux had not yet reached Galam. The one had ſtopped at Baquelle, and the other at Cotterat. The Furet alone, which drew but ſix feet water, was ſufficiently well armed to command reſpect. She immediately hoiſted ſail and advanced to the aſſiſtance of the convoy. The courage of Scipio, my Captain, was well known among the negro Princes, they were afraid of contending with him, his preſence put an end to the faction, and impoſed peace upon the negroes.

Having fallen ill at Saldee, the firſt place we touched at ſince our departure from fort St. Louis at Senegal, I could not examine the different merchandize, which, on account of the advanced ſtate of the ſeaſon, had been haſtily put on board at the colony. I now examined it in order to diſpoſe of that of inferior quality in the firſt place; and I found to my great ſurpriſe that all the guinea-blues were of a bad quality and damaged. They had certainly been dyed over again in France. The owners, for the ſake of a greater profit, had purchaſed them at a very low price. Ill acquainted with their buſineſs, and blinded with

with avarice, they were the occaſion of my loſing my market, as none of the guinea-blues would paſs in payment for ſlaves. This diſappointment obliged me to change my plan; I ordered my Captain to trade for whatever fell in his way with the other articles of the cargo, and I put by the guinea-blues that were the leaſt damaged, in order to make a purchaſe of ſome negroes. My plan was to gain by gold and ivory ſufficiently to make up for the loſs occaſioned by the bad quality of the guinea-blues. I had at moſt, 120 pieces that could be conſidered as ſaleable. Scipio took them, and ſet ſail in a boat with a proper aſſortment of goods, to Tamboucanee. I kept the damaged blues with a view of diſpoſing of them in exchange for whatever might be offered to me.

The rainy ſeaſon was over: the delay occaſioned by the payment of cuſtoms at Saldee had proved very prejudicial to us. I was under the neceſſity of embarking the 25th of October to go down to Senegal. I had made but little progreſs in the ſlave trade; I had, however, procured ſix negroes with my damaged guinea-blues, all of which I ſhould have got rid of, had I been able to protract

my departure; but being unwilling to risk my ship, I left Scipio with the long boat to trade in the customary manner at Tamboucanee. The King of Galam, who had shewn me every kind of attention, accompanied me on board. As I had been a slave in Morocco, he looked on me with admiration. The respect in which all these people hold the Emperor extended even to my person: this petty monarch had given up his chamber and a good bed to me, while the whites employed in the convoy on the King's account, were only lodged under sheds. M. Molinard, who was one of them, was an engineer, and was sent out to take a plan of the river and to explore the gold mines. He fell ill at Saldee, and died on his return from Galam to Senegal.

Sirman, King of Galam is very fond of wine, and I regaled him with that liquor every day during my residence in his house. I took care, however, not to give him any but at night; and in order to obtain it, I laid him under the necessity of returning the bottles, on which account he ordered his people to take the greatest care of them. Having attended me on board, he was obliged to be carried

carried back to his village, for he had drank to excefs, to prove how much he regretted my departure. This Prince had purchafed of me thirteen beads of coral, half a ftring of amber, twenty-eight filver bells, and three pair of bracelets for his women. He was to have paid me in gold or ivory, but having neither of thofe articles, he gave me a fine negro, although the things I had fold him amounted to no more than fixty-three bars. In acknowledgment of his liberality, I made him a prefent of a fabre, with a piftol in the hilt, of a little wool for his wives, and to his favourite, who alone had borne him fons, I prefented fome rows of glafs beads, and about four ounces of fcarlet wool. She had taken the greateft care of me during my illnefs, and to her I was principally indebted for my recovery. My magnificent prefent to her might amount in all to about thirty-fix fous.

This favourite pretends to be a Chriftian. She had formerly been miftrefs to one Labrue, an agent for the factory of Senegal. As it was the King himfelf that communicated this anecdote to me, I apprehend it will afford a fufficient eftimate of the delicacy of the Princes of this country.

Galam

Galam is a ſmall village, known only as the place of meeting of the inhabitants of Senegal, for the purpoſe of ſettling their mercantile concerns, and on account of a wretched fort built by the French in the time of the former African company. The father of the reigning King was born a freeman among the Saracolets, and had been a laptot at Senegal. Conſidered by the negroes as a man of bravery, and ſpeaking good French, he was placed in the fort by the company in quality of broker. The grand Fouquet of Tuago, chieftain of the country, gave him the abſolute property of the village of Galam, on condition of his charging himſelf with the receipt of the cuſtoms paid by European veſſels. His ſon, the preſent King of Galam, was brought up at Senegal, and ſpeaks French and Engliſh fluently. When the company abandoned the fort, he took poſſeſſion of the cannon, put himſelf at the head of a party in the country, became formidable to his ſovereign, and laſtly, entirely independent. He has ſeveral villages ſubject to his authority. The laptots of Senegal are received by him in the moſt cordial manner, and every voyage he detains

tains ſome of them by his kindneſs, particularly thoſe belonging to the Saracolet nation, for in order to have one of theſe he will give ſeveral ſlaves in exchange.

The tribes, which in this part of Africa occupy the lands ſituated between the rivers of Senegal and Gambia, are all of the Saracolet nation. From Galam, ſituated on the banks of the Niger, to the river Gambia, is a journey of a day and a half. The Saracolets acknowledge as ſovereign the grand Fouquet of Tuago. They are a laborious people, cultivate their lands with care, are plentifully ſupplied with all the neceſſaries of life, and inhabit handſome and well built villages; their houſes, of a circular form, are for the moſt part terraced; the others are covered with reeds as at Senegal; they are incloſed with a mud wall a foot thick, and the villages are ſurrounded with one of ſtone and earth of double that ſolidity. There are ſeveral gates, which are guarded at night for fear of a ſurprize. This nation is remarkably brave, and it is very uncommon to find a Saracolet ſlave. They always defend themſelves with advantage againſt their aſſailants. Such Saracolets as are expoſed to ſale, may be

be ſafely purchaſed, for (excepting when they are at war with the Poules) none are to be met with but ſuch as have been condemned by the laws for ſome miſdemeanour; in ſuch caſe, theſe wretches could not eſcape ſlavery even by taking refuge in their own country; for they would be reſtored to their maſters, or would be put to death, if the convoy ſhould have ſailed. The religious principles of this people is nearly allied to Mahometaniſm, and ſtill more to natural religion. They acknowledge one God; and believe that thoſe who ſteal, or are guilty of any crime, are eternally puniſhed. They admit a plurality of wives, and believe their ſouls to be immortal like their own. They think lightly of adultery; for as they allow themſelves ſeveral wives, they are not ſo unjuſt as to puniſh women who diſtribute their favours among ſeveral gallants; a mutual exchange is then permitted, one woman may be bartered for another, unleſs ſhe be free, or a native of the country. In this laſt caſe, the French cuſtom prevails; it is winked at, although the laws are particularly ſevere againſt the violation of the moſt ſacred of all property.

property. This nation lies near that of the Poules. Its extent up the country is unknown; all that we know is, that it is governed by four powerful princes, all bearing the name of Fouquet. The leaſt conſiderable, according to the teſtimony of the Saracolets, is that of Tuago, who can aſſemble thirty thouſand horſe, and whoſe ſubjects occupy a territory two hundred leagues in extent, as well on the Niger, as on the tract that reaches beyond the Felou, a rock, which according to the ſame report, forms cataracts, from whence proceed the Niger and the river Gambia, equally conſiderable. The latter is the more navigable, carries down a leſs quantity of ſand, and forms fewer flats. Its mouth is about ſixty leagues from Senegal by land, and ſeventy-five by doubling Cape Verd.

On the 24th of October at night, Scipio, who obſerved the water lowering at Tamboucanee, diſpatched a negro to me, deſiring me to quit Galam. I embarked on the next morning at eight o'clock, but my laptots had not as yet ſold their ſalt. The mate and the boatſwain inſiſted on ſtaying in ſpite of

of me; but on the 26th, ſeeing that all the laptots adhered to me, and that if they perſiſted they would be put into irons, they weighed anchor and ſet ſail. The water on the night of the 25th lowered a foot more, which occaſioned our ſtranding a league below Galam. In this critical moment, I ſtood in need of all my authority to hinder the laptots from killing the mate and boatſwain, who had refuſed to ſet ſail, as ſoon as I embarked. They threw over board their ſalt to lighten the veſſel; but all their efforts proved ineffectual. I diſpatched a Saracolet to acquaint Scipio with my ſituation, and he immediately ſet off to my aſſiſtance. As the horſes in this country are excellent, and as he changed them at every village, he travelled with the greateſt ſpeed, and arrived the following day at four in the afternoon, to my great aſtoniſhment; for he had performed in that time a journey of ſixteen leagues. The meſſenger whom I had diſpatched, returned alſo with Scipio, having executed his commiſſion with great diligence. We laboured for the ſpace of twenty-four hours with unremitting perſeverance, to diſengage ourſelves from this diſtreſſing

diſtreſſing ſituation, to no purpoſe; a circumſtance that would have diſcouraged the negroes, except for the aſſiſtance of the whites, and the conſciouſneſs that they were commanded by one of the moſt experienced captains of the colony. As ſoon as he arrived, he made the laptots ceaſe their labour, gave them two hours for reſt and refreſhment, and likewiſe repoſed and refreſhed himſelf. He was perfectly acquainted with the river; and having examined the paſſes, ſaw there was do danger to be apprehended, directed all the operations, and in leſs than half an hour, ſucceeded in getting her into deep water. He ſtaid on board twenty-four hours, to ſteer us clear of the more dangerous ſhoals, which we paſſed without once ſtriking, and without any fatigue to the crew. He then left us, after having traced the courſe we had to make, and pointed out to the mate and boatſwain the dangerous parts of the river. He was determined on keeping up his reputation; and notwithſtanding the bad quality of our merchandize, he hoped ſtill to traffic with advantage, at Tamboucanee.

About

About ten leagues from Galam, we came in ſight of the Furet, that could not make her way to that place, for want of water. She lay at anchor off Cotterat, where there is a good depth of water all the year round. The agent of the company, whoſe name was Bardinal, a relation of the director of Senegal, tranſported all his merchandize in a boat to Galam, with an intention to paſs the year there. He came on board to ſee me, and I had ſome dealings with him. I ſold him the amber, the coral, and the ſilver bells that remained on my hands; and it was an advantageous purchaſe to him, as well as very convenient to me, for I had no occaſion for thoſe articles at the colony. Thus, after tranſacting the buſineſs, we mutually congratulated each other on our meeting. I made him afterwards acquainted with the value of the merchandize ſaleable in the negro trade, and of which he had conceived very imperfect ideas at Senegal; and in regard to which, he had alſo been impoſed upon by his laptots ſince his departure from that place. When a man is at ſuch a diſtance from his native land, and without any intercourſe

intercourſe with his countrymen, the pleaſure he feels when he has the happineſs of meeting one of them, even were he an enemy, cannot be eaſily expreſſed, and is ſtill more difficult to define. I had an affecting proof of it on the preſent occaſion. Engaged as I was in a private trade, I could not have conceived that a perſon in the employ of the company would have come to ſee me, particularly as the houſe with which I was connected had materially thwarted all their ſpeculations. On the 30th I parted from this worthy man with tears in my eyes; for although he was in good health, and I infirm, yet knowing that his intention was to paſs the year at Galam, I was perſuaded he would never have the happineſs of reviſiting his native country, to which I hoped to return; he was prepoſſeſſed with the ſame idea, and we were both in the right; for he fell ill, in conſequence of extreme fatigue, eight days after I left him, and died in a few hours.

The 2d of November, after having paſſed the village of Baquelle, without touching there, we entered into the canal of the iſland of that name. The boatſwain, for want of experience, being unable to ſtem

the current, the veſſel loſt her head way, and foundered upon the rocks, at nine o'clock in the morning. Peter Mambao, a Senegal captain, who had arrived at Baquelle with a cargo of ſalt, inſtantly ſent out his boat to our aſſiſtance. I put on board her the moſt valuable of my goods, and one of my cheſts; the other diſappeared in an inſtant, nor was I ever able to get any account of it. It was doubtleſs ſtolen by my negroes. At ten o'clock, finding that the hold of the veſſel was full of water, and that the bank of the river was covered with the natives of the country, who plundered whatever was put on ſhore, I tranſported the goods that were left on board the wreck, to the iſland, which they could not reach, except by ſwimming, and went on board Mambao's veſſel, that lay at about half a league diſtant from mine.

I ſhould have ſaved the whole cargo, had not the laptots themſelves fallen to pillage. In this ſcene of diſtreſs, my people were deſirous of indemnifying themſelves for the toils of the voyage, and for the wages of which the loſs would have followed that of the veſſel. They plundered as faſt as they were able, but it proved of no advantage to them.

them. Had they kept to their poſts, the Saracolets would not have come near us, the goods would have been all preſerved, and the veſſel relieved by the Senegalians, by whoſe aſſiſtance ſhe would have been ſet afloat; but they conſidered her as irrecoverably loſt, and carried away every thing which they could conceal from my obſervation.

Amadi Tkioncoli, Lord of Baquelle, as great a knave as any of his ſubjects, was determined to take advantage of my unfortunate ſituation. He came to me on board Mambao's ſhip, and made me a tender of his houſe, and a good warehouſe to ſtore the goods I had ſaved. All the Senegalians aſſured me I might rely upon his word; to which I was indeed compelled by neceſſity. I was obliged then to ſuffer every thing that I had preſerved from the wreck to be carried to the houſe of this prince. The next day, being preſſed by his ſolicitations, and perceiving that Mambao was unwilling to expoſe himſelf any longer on my account, I went on ſhore, and repaired to the village of Baquelle. I was accommodated with a kind of a tent, that while it ſcreened me from

the heat of the ſun, admitted the freſh air; and on the firſt day I was treated with the moſt attentive care.

The grand Fouquet of Tuago, being informed by his ſon, who had been ſome days on board my veſſel, of my misfortune, came to Baquelle with a numerous eſcort of cavalry to ſhare the plunder. My laptots then gave up every thing for loſt. This king pretended, according to the cuſtom of the Moors, that my veſſel, the freight, the crew, and myſelf, were all become his property. He would have taken immediate poſſeſſion of the principal articles, had not the Lord of Baquelle, dreading the return of Scipio, interpoſed.

I had taken two Moors on board at Galam, to deliver to Admet Moctar; they informed theſe princes that I was a ſlave to the Emperor of Morocco, and that they would infallibly draw down upon them the reſentment of the Moors, if they ventured to offer me any violence.

This intelligence induced the grand Foquet to deſiſt; yet a cloſe watch was kept over my laptots; they were not allowed to paſs the

the ſecond court-yard, and they conſidered themſelves all as priſoners. As to myſelf, I was at full liberty, but I could ſcarcely walk, and was obliged to be ſupported by two negroes. As I was walking out about ten o'clock in the morning, I heard a great noiſe, and perceived the Lord of Baquelle, who was going to decide a diſpute that had ariſen between one of my ſailors, and one of his guards. I approached him, and having ſeated myſelf near Amadi, I informed myſelf of the cauſe of the diſpute. His guard had robbed me of a remnant of ſcarlet cloth. My laptot had perceived the theft, and taken the ſtuff from him; they had come to blows, and the guard was ſeverely beaten; he was all over blood. I ſoon decided the cauſe, by taking the cloth, and giving it to the man who had been beaten. I then took the laptot, whoſe name was Sagot, away with me, and the aſſembly broke up and retired, without ſaying a word. The Lord of Baquelle himſelf, did not require more, and he came with my people to attend me to my tent.

I had but ſeventeen laptots remaining of my crew, and four of them were diſabled;

for when the veſſel was wrecked, and the men were endeavouring to ſave the powder, a barrel containing four pounds blue up upon deck. The man who had it in his hands was ſo deſperately wounded that he died the next day, and the bodies of the three others that were near him, were ſo miſerably ſcorched that only one of them recovered. My other laptots were with Scipio to carry on the ſlave-trade. I had diſpatched a courier to him; as likewiſe to M. Vigneux's captain, and the commandant of the King's ſhip, called the Bienfaiſant.

Having but thirteen laptots that were able to work, I could not make any attempt to weigh my veſſel; beſides the Saracolets, who had cut the rigging and taken away the cordage, would not have ſuffered us to make ſuch an attempt. I was obliged therefore to wait for a reinforcement to extricate me from my embarraſſment. Six or ſeven reſolute laptots arrived in Baſca's long-boat. That negro being well acquainted with their courage, had ſent them, with orders to attempt every thing to ſave me; they came at eleven o'clock in the morning, having travelled the whole night.

night. They told me that they had ſeen my veſſel; that the Saracolets having entirely plundered her and taken away all her rigging, there was now no remedy for my misfortune; that I ſhould rather look to my perſonal ſafety, ſince I was ſtill left at liberty; their ſloop, they deſired me to obſerve, was well armed; they were going, they ſaid, to take the merchandize which I had left on board Mambao, and they adviſed me to endeavour by all means to embark with them. I followed their advice. In about two hours I reached Mambao's veſſel. The guard, who ſaw me going out, did not oppoſe my paſſage; perhaps becauſe they conſidered me as too weak to attempt an eſcape, perhaps alſo the conſideration and reſpect which they pay to the Emperor of Morocco might deter them from offering violence to a man who had belonged to him. Whatever were their reaſons, I reached the bank of the river without meeting any moleſtation, and from thence got aboard Mambao. In the evening I embarked with my merchandize. We kept on during the whole night, and on the 7th, about nine o'clock in the morning, reached the

veſſel which was under the command of Baſca.

If any other reaſon, except the neceſſity of a ſhipwreck, had conducted me to Baquelle, I ſhould have conſidered with pleaſure the ſight of this place. The ſtreets of the village are wide and ſtraight, the huts are all of earth, ſurrounded with great courts, and are almoſt all terraced. The gardens are beautiful and well ſituated; they offer to the view along the river, the moſt agreeable of proſpects. This village is ſtrong. It contains about three thouſand inhabitants; and if one may give the name of town to the habitations of theſe countries, Baquelle will certainly ſtand in the foremoſt rank. It is the beſt fortified of all that are ſituated along the banks of the Niger.

I had ſcarcely taken a little reſt, when I was informed of the arrival of Maſſe, a mulatto of Senegal, who was one of my gourmets. He had run away from Baquelle with my boat, carrying with him at the ſame time about eight hundred pounds of ivory, forty pieces of guinea-blues, a few muſkets, and a barrel, containing about an hundred pounds weight

weight of gun-powder. Three reſolute laptots (among whom was Sagot) had been the companions of his flight. Two of theſe laptots were Saracolets. They had concealed the cloth in their knapſacks, and Maſſe, who was a dextrous fellow, had obtained from the Lord of Baquelle permiſſion to follow me, by inſinuating to that prince, that ſince I was no longer in his power, he would do well to permit him to join me; that this action on the part of the prince would appeaſe my reſentment, and that as I was ignorant of the negro language, and that as he (Maſſe) ſerved me as interpreter, the prince could not fall upon a better means to make me forgive and forget the paſt. Maſſe did not loſe his pains; and ſcarcely had he obtained this permiſſion, than without mentioning to any perſon his intended departure, he repaired to my boat, which the people of the country imagined belonged to Mamboa, and with all poſſible diligence embarked with the merchandize above mentioned. Scarcely had he ſet ſail, when he was purſued from the village of Baquelle by a body of men, who fired upon him, but were too late to prevent his eſcape.

He

He reached the middle of the river, ſailed on the whole night without encountering any danger.

Maſſe, on his arrival on board the veſſel of Baſca, made enquiry after the King's ſhip; and having learnt that it was at no great diſtance, he propoſed to me to embark aboard the boat in order to overtake her. Recovering ſlowly from the cruel malady under which I laboured, and having no time to recruit my force, depreſſed by the conſequences of my ſhipwreck, and worn out by the continual diſputes at Baquelle, and the fatigues of my flight; living only on the fare of the negroes, that is to ſay, eating whatever came to hand, ſometimes raw millet ſteeped in water, at other times fleſh or fiſh dried in the ſun; poiſoned by the fœtid atmoſphere aboard Baſca's ſhip, where there were 107 negroes in irons; expoſed during the day to a burning ſun, and in the night for[illegible], in order to avoid the dew, to ſhut myſelf up in the ward-room, where I was ſtifled with bad air, and the exceſſive heat concentred there, I did not heſitate a moment; and lucky was it for me, for certainly I ſhould never have ſurmounted ſo many

many evils united, if I had refuſed to follow his advice.

I embarked with him in the night, having no more than the three laptots whom I have already mentioned. My ſwivels were in order, mounted upon the gun-wale of the boat, and charged, in caſe of an attack. My people were all armed, each with a double barrelled muſket, and I proceeded, confiding entirely in their care. We were thirty-ſeven hours under ſail. I arrived on the 14th, at ſeven in the morning, and went on board the Bienfaiſant, commanded by Thevenot, a wealthy inhabitant of Senegal.

My bodily pains were embittered by the afflictions of my mind. My veſſel was abandoned on the territory of the Saracolets; my merchandize was diſperſed up and down the river; part of it lay at the mercy of the Senegalian negroes, ſhould Scipio leave the place he was at in order to come to Baquelle, the other part was expoſed at the houſe of the lord of that village, who conſidered it as his own property. I had been forced to leave twelve negroes on board Mambao. This man might poſſibly deceive me, and get them

ſeized

ſeized by the princes of the country for a perſonal reward. I knew Mambao to be an artful and determined robber; I had detected him in purloining and carrying on board many of my effects. He had even carried off my Mooriſh habit, and a ſheet; and I had every thing to apprehend from his want of honeſty. The only things then, that I could conſider in ſafety, were the muſkets and the guinea-blues that I had left aboard with Baſca; it was all I could hope to preſerve from the wreck of my veſſel.

Thevenot, however, endeavoured by his kind attentions to mitigate my diſtreſs. His veſſel, fitted out ſolely for the purpoſe of paying the duties, was well armed and commodious. I was well lodged, had a good table, and being no longer expoſed to the dew, nor to the ardour of the ſun, my fever viſibly abated. This fever was ſolely the conſequence of a weakneſs, ariſing from the continual fatigue I had ſo long undergone. After having been eight days on board, it left me entirely. The river gradually lowering, and the veſſel drawing nine feet water, Thevenot determined to uſe the greateſt ſpeed to return

and

and avoid the ſhoals, which are frequent in the river. Notwithſtanding his inceſſant care, together with the experience of the boatſwain, who was then on his forty-fifth voyage, and the uninterrupted labour of the laptots, we made but little way. In one place it was a ſand bank which prevented our paſſage, in another trunks of trees, which had been ſwept away by the currents, impeded our progreſs; ſometimes one obſtacle, ſometimes another. To complete our misfortunes, when we arrived at Saldee, we were informed that a party of the Poules were determined to ſtop the convoy. This intelligence induced Thevenot to depart immediately, without ſtaying to take any millet on board. We touched the ground at the paſſage of the grand canal, ten leagues below Saldee. The Poules who had ſeen us, came to wait for us near the rock of Gdioul de Diabbé; they hoped to ſurpriſe us here; but when we ſounded the two channels which run through this rock, every one ſet to work, and we ſoon diſengaged ourſelves. The captain had taken care to put the cargo and trunks on a point of the rock which riſes in the middle of the river, nor could the Poules

get

the day after my departure, had arrived at Baquelle; that he had weighed my veſſel, ſaved my cargo, and would ſoon be with us. On the 11th of December he arrived at Doumons, the general rendezvous of the convoy on their return from Galam.

Immediately on the arrival of my courier at Tamboucanee, Scipio depoſited his merchandize on board the different Senegalian veſſels, and putting a ſtop to his traffic, came off with his laptots in the boat. At Cotterat he was informed I had left Baquelle; and although he was told he could never be able to ſave either my merchandize or veſſel, he nevertheleſs continued his voyage, in hopes of meeting both. Inſtead of landing at Baquelle, he went with his men to examine the veſſel which was left upon the rocks; from thence he repaired to Tuago, and preſented himſelf before the grand Fouquet, made him a tender of his ſervices, and promiſed to ſpend his whole life with him. The prince, glad to engage a man of ſuch courage and reputation, gave him a very gracious reception.

Scipio finding him diſpoſed as he could wiſh, repreſented that he could not do him any

any eſſential ſervice, unleſs my ſhip was firſt cleared from the rocks; that by means of repairing the veſſel, he might expeditiouſly tranſport his troops were the war required them; that his neighbours and the governors of the different provinces would by this means be taught to hold him in greater fear, and learn to reſpect his authority; that Sirman himſelf would ſoon return to his duty, particularly when he ſhould perceive that the Senegalian laptots were united againſt him to bring him to ſubmiſſion. Theſe meaſures were approved by the prince; and Scipio, in order to bring about his deſigns, recovered the cordage which the Saracolets had taken away; and with their aſſiſtance ſucceeded, after much labour, in heaving down the veſſel upon the ſand. He then requeſted the grand Fouquet to reſtore him his laptots, who being more expert in naval matters than the Saracolets, would facilitate the repairs of the veſſel while the convoy remained; a thing impoſſible to effect after their departure for Senegal. The Lord of Baquelle received an order, and let the laptots go. With their aſſiſtance, Scipio turned the ſhip keel upwards; and ſeveral Senega-

lian veſſels, among the reſt the Moor, coming by, he borrowed a ſufficient number of laptots, got her upright again, after having repaired the damage her keel had ſuffered, diſmiſſed the Saracolets, who had been very uſeful to him, and made towards Baquelle. Being called upon to fulfil his engagements by the grand Fouquet, he replied, that if the Fouquet was king on land, Scipio was monarch on the river; that he was ready for battle; and that a Senegalian, bearing the title of Frenchman, could never think of becoming a ſlave to a negro king. The veſſel no longer leaked; Scipio, with none but his own laptots on board, moored her acroſs the principal paſſages of the river, and waited for the returned veſſels. He felt himſelf too much obliged to St. Jean to detain his laptots, and as ſoon as the veſſel had undergone her repairs, ſent them back to him. He then forced the laptots belonging to the convoy to come on board him, and ſummoned the Lord of Baquelle to reſtore him all the merchandize that he had purloined by trick, or taken by force. Amadi at firſt made ſome difficulty; but conſented the moment he ſaw Scipio was about

to

to make a deſcent in order to ſet his village on fire, and to carry off whatever ſhould come in his way. He called to recollection the check which the grand Fouquet had received ſeven years before: when that prince having newly mounted his throne, and being vain of his power, endeavoured to ſtop a convoy. He had 12,000 men under arms, and was beaten by Scipio at the head 800 men of the colony. On that emergency, the captain, though a ſlave, was recognized as general, and burnt and entirely deſtroyed the village. The king himſelf had fallen into his hands, but Scipio, ſatisfied with his victory, had generouſly reſtored him without ranſom. A man who is conſidered as invincible, who has never been vanquiſhed, who is looked upon by thoſe under his command as well as by his enemies as a hero, is capable of executing an enterprize that another would not undertake with double the force; and accordingly the old Amadi would not expoſe his village to deſtruction, and being beſides at enmity with the Fouquet, to whom he had refuſed to deliver up the merchandize, he thought fit to capitulate. He gave back the

goods of which I had taken an account in writing, and reſtored beſides, two barrels of gun powder of an hundred pounds weight each, which I had not recollected to ſet down, and which he took for barrels of flour.

The Senegal captains were not inclined to expoſe their ſailors in my behalf, but thoſe brave fellows, accuſtomed to fight under the command of Scipio, and acknowledging no other leader but him, could not reconcile to themſelves the idea of abandoning him. Beſides they had hopes of plunder in attacking the village of Baquelle, and they believed themſelves to be invincible under his orders. All theſe conſiderations made them determine to ſtand by him in this critical emergency. Every thing being in readineſs for the onſet, Scipio began to proceed down the river. The army of Tuago was already drawn out upon the bank. The grand Fouquet wanted to take vengeance on Scipio, and hoped that with ſmall arms alone he ſhould be able to prevent his paſſage; but the balls only grazed the ſhip, the barricado kept Scipio's men in ſafety; and his ſwivels, from which ſeveral diſcharges were made, ſoon ſcattered the undiſciplined

diſciplined troops that tremblingly advanced againſt him. Without loſs of time, he continued his way as far as Yfanne, the reſidence of the principal miniſter of the Almamy of the Poules. This man informed him that the Tampſirs, diſſatisfied with the diſtribution of the duties made by the Almamy, were aſſembled together, that forming a numerous body they waited at the rock for the return of the veſſels. Scipio determined anew either to conquer or to die. He diſpatched ſeveral expreſſes to the other ſhips of the convoy to prevail on them not to ſail but in a body, in order to repel the attacks of the Poules. As his veſſel drew too much water to wait for the convoy, he determined to ſail prepared for every event. His deſign was to make himſelf maſter of the paſſage, to reſiſt at that poſt every attempt of the enemy, and to wait there the arrival of the convoy. He hoped, with the aſſiſtance of the ſailors from Senegal, to repel the combined force of the Poules, and to indemnify himſelf for the loſſes of the voyage by the captures made on this people; but circumſtances changed his reſolution. His crew were conſiderably diminiſhed; he

had loſt five men; and I had taken with me three, together with a gourmet; which (if we comprehend another left at Galam, to aſſiſt in repairing the fort) deprived him of the aid of ten of his men; there remained only twenty-two on board, the greater part of whom were ſo reduced by the fatigue attendant on ſo dangerous a voyage, that little dependence could be placed on their aſſiſtance. In this dilemma he armed the negroes he had retaken on board of Mambao; and as they were his countrymen, that is, from Baabarn, he found no difficulty in determining them to fight, in caſe of an attack on the part of the Poules. Things being thus diſpoſed, he advanced with confidence to that part of the river where he knew the negroes were waiting to plunder the ſhip. Four leagues before he arrived at the rock, he caſt anchor, and took poſt in a wood, with twelve reſolute laptots, in order to reconnoitre the motions of the enemy. Here he ſurpriſed two princes, who were going to join the forces of the Poules, carried them on board his veſſel, and put them in irons. He then weighed anchor, and appeared at ſeven in the morning, in that part

part of the channel which he judged to be deepeſt.

When arrived near the rock, he ſaw both ſides of the river lined with an innumerable multitude of Poules, ſhouting with joy, and preparing to oppoſe his paſſage. He remained, according to his firſt intention, the whole day inactive on board; at night he ſounded the channel, found there was a foot leſs water than the veſſel drew.

At day-light he retired into the ward-room from whence he heard the Poules crying from ſhore, "Scipio, thou canſt no longer eſcape from our hands, thou ſhall come among us to plant piſtaccio nuts." He was undetermined what part to act. His courage urged him to the battle, but he had not men enough to enable him to go on ſhore and repel his enemies, timorous it is true, but in great numbers. The convoy was at a great diſtance from him, and he could not bear to remain longer in a ſtate of inaction. He had recourſe then to ſtratagem, and ſucceeded. At ſun-ſet, after having obſerved the ſpot where the Tampſirs that commanded the Poules were ſtationed, he ſwam on ſhore with

a ſabre ſtuck in his girdle, and his muſket on his head, accompanied by twelve of his crew. He attacked the Poules, who inſtantly fled, and took priſoners, ſix princes, who were not able to make their eſcape. He then obliged them to ſwim to the veſſel and put them in irons.

The next morning the Poules perceiving that ſeveral of their chiefs were wanting, ſent a man aboard; Scipio ſhewed the princes to their meſſenger, and deſired him to inform the Tampſirs, that if they continued to attack and to moleſt him in his buſineſs, he was determined to cut off the heads of the captives; that as for him he did not fear them, that he would wait for the convoy, and that then, ſetting fire to his ſhip, he would open the paſs, and that, aided by the Senegalians, he would maſſacre all the Poules that oppoſed him. When this reſolution was reported to the chiefs, they thought proper to ſend a ſecond meſſenger to Scipio, in order to tell him, that if he would only reſtore the princes they would permit him to act as he thought fit.

To truſt to the promiſe of a negro, and to become

become his dupe is the ſame thing. Scipio therefore refuſed to hearken to their requeſt. But he aſſured them, that if he was not moleſted, he would liberate the priſoners as ſoon as he paſſed the rock; and this aſſurance ſatisfied the Poules, who permitted him to proceed without further hindrance. During the courſe of two days the water lowered more and more every day, and the paſſage became leſs and leſs practicable. In order to ſucceed, it was neceſſary to lighten the veſſel; but where could the merchandize be depoſited, for the banks of the river were covered with enemies? Theſe difficulties induced Scipio, in order to ſave the ſhip, to agree to give the Tampſirs thirty pieces of guinea-blues, fourteen double-barrelled muſkets, fourteen barrels of gun powder, and ten fuſils of the better kind. As a ſurety for the performance of the capitulation, he required that the ſon of the Tampſir who commanded the troops, ſhould be put into his hands: this was inſtantly complied with; and the Poules themſelves aſſiſted him to get through this dangerous paſſage. Scipio might have waited for the convoy; but he thought

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it better, by this ſlight ſacrifice to ſave a ſhip, which he had preſerved with ſo much difficulty, and which would have periſhed inevitably if the arrival of the convoy had been delayed three days longer.

Theſe multiplied misfortunes loſt me the whole profit of my traffic. Of my damaged merchandize all that was ſaved was about 150 pieces of bad guinea-blues, 12 negroes, 194 drachms of gold, 906 pounds of ivory, and 56 caſks of millet. I had got a great quantity of ivory, but it had been taken from me at Baquelle, together with my trunk, containing thirty-eight marks, two ounces of gold which I had procured at Galam, and alſo, my coral, my amber, my powder, my beads, and ſilver bells.

Scipio often told me, that if he had been permitted to take priſoners thoſe who attacked him with an intention to deprive him of his liberty, my expedition would not have failed. But the order of the governors of Senegal is, that the traders ſhall only ſtand upon the defenſive, but ſhall take nothing in the country; and for that reaſon, Scipio, who naturally might have made repriſals, having

eight

eight princes in irons on board, was obliged to carry them on ſhore. They had taken advantage of his ſituation to plunder him of his merchandize, but he was not allowed to avail himſelf of the capture of thoſe men, to indemnify his loſſes. Certainly cuſtoms of this nature are ſo much the more unjuſt, as the natives of the country take advantage of them to plunder the European veſſels who trade in thoſe parts; the profit which the governors derive from thoſe abuſes, is the reaſon that they remain unremedied. They are paid by the negro princes, who reimburſe themſelves an hundred fold by the plunder of the veſſels of thoſe, who on the faith of treaties, expoſe themſelves to the dangers of this trade.

We remained ſix days at Doumons, waiting for the convoy. We had diſpatched ſeveral couriers to obtain intelligence; but no convoy appeared. A marabou was the only perſon, who, in telling us our fortune, aſſured us that it would ſoon make its appearance. This ſame marabou, about a fortnight before the event, foretold that I ſhould ſee my ſhip and Scipio, but that he would have encountered a great many difficulties. Notwithſtanding

ſtanding the accompliſhment of his former prediction, we gave very little credit to his diſcourſe. We concluded that the convoy was loſt, and continued our courſe to Senegal, being ſix veſſels in company. Scarcely had we arrived at Podor, when we received intelligence that the whole convoy had entered into a capitulation at the rock, and that they would ſoon appear in ſight. This information cauſed us to ſuſpend our courſe, and about two o'clock in the morning, we had the ſatisfaction to ſee the convoy heave in ſight, three days after our arrival at Podor.

It was not enough that my veſſel had been wrecked, that I had been obliged to capitulate at the rock of *Dquioul de Diabbé*, it was neceſſary, in order to fill up the meaſure of my misfortune, that the veſſel alſo, aboard of which Scipio had left my merchandize at Tamboucance, ſhould ſink, and that which contained his ivory, ſhould be pillaged at the rock. The ivory was entirely loſt, and the Senegalian veſſel did not bring me two-thirds of what was recovered from the wreck of the veſſel that had my goods on board. The ſhip was totally loſt, and all the negro inhabitants

inhabitants could ſave, were his ſlaves; a very ſlender compenſation for the misfortunes of the voyage, and the loſs of the bark.

The convoy was ſaved by a miracle. Their capitulation at the rock coſt but little, for in conſequence of ſome heavy rains that had fallen, there were five feet and a half of water in the river when they arrived at the paſſage, were eight days before there were but three; but for this fortunate circumſtance the convoy would have been loſt; the Senegalians muſt have been under the neceſſity of returning by land, and with the veſſels, muſt have been given up the millet, the negroes, and the merchandize. Such a diſaſter would have plunged the colony into extreme diſtreſs; as theſe craft are neceſſary during the whole year for the purpoſe of procuring the neceſſary millet for their ſubſiſtence. An event of this nature, is ſufficient to contradict the falſe reports of thoſe writers who repreſent this country as abounding in every neceſſary of life.

The marquis of Beccaria had been appointed by the governor, commandant of the fort Podor in the room of M. Duchozel. He arrived

arrived the day on which I appeared before that place, and informed me of the death of the younger Floquet, and of ſeveral other whites, who fell victims to the heat of the climate. This young man was extremely regretted by the negroes, eſpecially by Scipio, who, as well as myſelf, was ſincerely attached to him. M. Duchozel embarked with me, as likewiſe did the company's agent at Podor. The latter would not proceed in the company's veſſels, and I received him on account of his ſituation, notwithſtanding the injuries I had ſuffered from the directors of Senegal. We ſet ſail from Podor with a fair and a ſtrong current, which ſoon brought us to the colony, where we arrived the twenty-fourth of December, 1786, after having ſpent four months and eight days in this calamitous voyage.

Podor is conſidered, on account of the air, the moſt dangerous ſpot in all this part of Africa. The village and the fort, are ſituated on the banks of the river in the territory belonging to the Poules. The fort, which forms a circle, with four towers, was conſtructed by the Engliſh. It has no ditch, and being

being at the diſtance of 200 toiſes from the river, may, in caſe of hoſtilities with the Poules, eaſily be cut off from the water. It is conſequently of no utility, ſince it can neither protect the veſſels that paſs the river, nor be relieved by them. The unwholeſomeneſs of the air is occaſioned by the ſurrounding ſwamps, which are ſcarcely ever dried up. It would be therefore, an impoſition on the public to join M. Adanſon in his praiſe of this part of the world, ſince wood, water, and the other neceſſaries of life, are only to be procured by ſending for them at a great diſtance up the country.

The fever which had left me, returned on my arrival at Senegal. I had loſt the companion of my fortunes. Every body, that is, all the French at the colony, conſidered me as a madman. The governor himſelf was impreſſed with that idea although he had never ſeen me. It is true that I was ſo abſorbed in the rejection of paſt misfortunes, that I would not even ſpeak to a white. I was never of their parties, and conſidered them with a kind of horror. The many inſtances of their diſhoneſt conduct had made them

them odious in my ſight. Deceived by the whites, deceived alſo by the blacks, I had no confidence in any body. I could not get my accounts paſſed with the commercial houſe in which I was concerned, and finding the eldeſt partner in the firm as diſhoneſt as the reſt of the world, I broke entirely with him the 6th of February, 1786. I now determined to return to France for the recovery of my health, which the fatigues of ſo long and painful a voyage had much impaired, and as I ſtood in great need of repoſe. I haſtened the concluſion of my affairs in a manner little favourable to my intereſt. I waited for an opportunity of embarking for France, but fearing the frequent inſurrections, and the bad air aboard the ſlave ſhips, I determined not to go by way of the Weſt Indies. Under theſe circumſtances, Captain Clouët Dubuiſon of Havre, commander of the Furet, which had been repaired, (and which after remaining a month at Goree, and the Cape de Verd Iſlands, was to proceed directly for Havre) having offered me a paſſage, I accepted it, and embarked with him, rather than wait the departure of the companies

gum

gum ſhips, which had not yet arrived. There were not, indeed, as yet any accounts received of ſhips fitted out from France for that moſt lucrative branch of commerce. At length, on the twenty-ſixth, we paſſed the bar, and on this occaſion I had a convincing proof of the negroes attachment to my perſon. They came to conduct me, and while the veſſel was going over that dangerous paſſage, ſtood naked on the deck ready to riſk all to ſave me in caſe of accident. I wanted to reward their zeal, but they refuſed to take any thing either from me or from the captain.

About eleven o'clock we got out to ſea, and the next day at eight in the morning, anchored in the harbour of Goree. This iſland is only a deſert rock, and totally unproductive. There are, however, a few gardens which furniſh a little ſallad. It is deſtitute of water, although indeed there are three ſmall ſprings on the mountain, which are guarded with great care, reſerved for the commandant, and furniſh water only for his uſe. The commandants are often ſo inhuman as to refuſe water to their countrymen, even

when they have more than they have occaſion for themſelves. They prefer employing it to waſh their linen, or letting it run to waſte, rather than give themſelves the trouble of anſwering ſolicitations, or, as they pretend, rather than excite the jealouſy of the inhabitants. Both whites and blacks are therefore obliged to procure their water from Dacar, a village in the neighbourhood, or from other places, according to the deſtination of the veſſels. This water, fetched in caſks, has always a very nauſeous taſte, and after the ſecond day becomes quite unfit for uſe. The air is more ſalubrious here than at Senegal, which is doubtleſs owing to its being ſurrounded by the ſea, and to the adjoining continents being free from ſwamps. The country is inhabited by the ſame race of people with that of Senegal, in other words, the Yolofs. The inhabitants of the colony are all of that nation. Although the population is not conſiderable, it furniſhes, however, more than double the number of hands wanted for the purpoſe of commerce; for never did the ſlave-trade exceed one hundred negroes in a year, and even to procure that number it is neceſ-

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ſary to go from thirty to forty leagues along the coaſt. There were ſeveral ſhips in the harbour, and among the reſt one from Honfleur, which had loſt all her crew by ſickneſs, excepting the captain and ſecond mate.

Captain Clouët Dubuiſſon, according to his inſtructions, wiſhed to take in wax and ivory, but ſome days after his arrival he received orders to ſail; he then reſigned the command of his veſſel, and embarked on board the Bayonnaiſe, a king's ſhip that was returning to France, with the Count de Repentigny, who was ſucceeded by the Chevalier de Boufflers. This veſſel was commanded by M. Kerpel, the ſucceſſor of Captain Echouard, who was drowned in attempting to paſs the bar of Senegal, contrary to the advice of the negro laptots.

According to the arrangement which I had made with the houſe I had quitted, I was to receive my payments out of the cargo of the Furet; as this ſhip was not to return to France, I was obliged to go back to Senegal; the misfortune which happened to M. de la Echouard, the loſs of two ſhips belonging to the company upon the ſame bar, de-

terred me from taking ſhipping; and as the air of Goree had reſtored me to health and ſtrength, I determined to undertake the journey by land.

The Furet had hardly ſet ſail before I obſerved on ſhore a ſailor of a very ſuſpicious appearance. Having him ſeized by the negroes, and brought before the commandant, he acknowledged, that he had concealed himſelf, in order to avoid being an accomplice in the depredations committed by a Bermudian veſſel, that under pretext of taking in proviſions, had put in for a few days to Goree. The depoſition of this man alarmed me exceedingly; I had apprehenſions that this ſhip, (which in fact was a pirate, but which could not be detected, as all her credentials were in due form) intended to attack the Furet. And this was really the caſe, but that veſſel being an excellent ſailer, would not let the pirate come up with her; ſhe ran under the cannon of the fort, and we perceived the Bermudian ſheer off. The Bayonnaiſe, king's ſhip, which was at Ben, taking in wood and water, not having had timely notice could not give the pirate chaſe.

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Had an engagement taken place, it is even probable that ſhe would have come off with the worſt, for the Bermudian's crew conſiſted of ſixty men of determined reſolution, and ſhe mounted ſix howitzers and twelve twenty-four pounders. She was an excellent ſailer, and had repulſed two Portugueſe frigates who had given her chace on the coaſt of Braſil.

I ſet off from Goree the 9th of April, in the evening, and arrived at Dacar, where I put up for the night at the houſe of the marabou of the village; next morning I ſet out upon my journey, eſcorted by his ſon, and a negro of Senegal named Wally. I had an Arabian horſe that I very ſeldom rode, being accompanied by the elder Floquet, who had been to Goree in the Bayonnaiſe. We arrived on the 14th about nine o'clock in the evening, after a journey of five days, conſtantly ſleeping in the open air, walking along the ſea ſhore, and broiling under a burning ſun. It was too late to enter the colony, nevertheleſs Saerguy, one of our gourmets in the Galam voyage, carried me thither in his canoe, unperceived by the centinels.

My health was viſibly mending, and this

journey far from weakening had re-eſtabliſhed my ſtrength. I was determined then to remain at Senegal to trade on my own bottom; I was deſirous of coming to terms with the elder Floquet, and I acceded to diſadvantageous conditions to effect it; however, he ſtill procraſtinated affairs, which compelled me, in order to draw ſomething from him, to embark on board the Eſperance of l'Orient, belonging to Meſſrs. Lavuyſſe, Puchelberg and Co. Captain Everard of Dunkirk, commander. This veſſel was come on a particular commiſſion from France, for the purchaſe of gum at Portendic; nevertheleſs it was ſeized by order of the King. The altercations which the captain had with the governors of the company upon this ſubject, detained him near a month at Senegal. I was quite idle there, and time hung heavy on my hands. The mortification of having been expoſed to ſo many dangers, and again to loſe, in ſpite of myſelf, the little I was poſſeſſed of, threw me into a languid ſtate of body, of which again brought on my fever; and when the ſhip ſet ſail on the 30th of June, 1786, I was carried on board in a ſtate of inſenſibility.

bility. I had ſhipped 800 ſalted cow-hides. The negroes carried me over the bar in the company's boat. The directors had objected to hire it to me for that purpoſe; but they were obliged to conſent, for the negroes obſtinately refuſed to work for them but on condition of firſt conducting me on board the Eſperance. Scipio inſiſted ſo forcibly that they were obliged to ſubmit. He accompanied me himſelf, and would not quit me till he ſaw me ſafe on board.

One may ſay with great truth, that if the company is deteſted in the colony, they merit it in every reſpect. After all the ſervice that I had gratuitouſly rendered them, this laſt trait proves in what degree of eſtimation the directors are to be held; and if this commerce ceaſe to be excluſive, I ſtill hope to have it in my power to teſtify before I die, the warm ſenſe I entertain of their conduct towards me.

We weighed anchor two hours after I came on board, on the 30th of June, 1786. The voyage though long was proſperous. I entirely recovered my health on the paſſage,

and arrived at l'Orient the 23d of Auguſt, 1786.

Whatever may be my future lot, I think it can ſcarcely be more unhappy than the paſt; and it is with this hope, that reſigning myſelf to Providence, I look forward to the period when fortune, wearied at laſt with perſecuting me, ſhall crown my honeſt endeavours with a decent independency.

PART

PART THE THIRD.

COMMERCE OF SENEGAL AND GALAM.

ALTHOUGH the nature of the commerce of Senegal appears ſo ſimple, that even thoſe not bred to trade are confident of ſucceeding in it, it is nevertheleſs extremely complex, and liable to a thouſand difficulties, requiring not only much experience in buſineſs, but likewiſe a thorough knowledge of mankind. Whoever is not well verſed in both ſhould not embark at all in the Senegalian traffic. His enterpriſe would be attended with loſs of fortune in ſpite of the moſt unremitting induſtry.

It is neceſſary to conſider, that having various nations to deal with, ſo many different modes of conduct are to be followed. The various ſeaſons of the year require different operations. The barrenneſs of the colony, and the dangers of the bar at the mouth of the river, are great impediments in the way of trade; and

and the manner of traffic purſued in other countries will not ſucceed here. He who confines himſelf to the colony alone, cannot, without extreme difficulty, carry on a thriving buſineſs. He muſt purchaſe the articles of the ſlave trade on the river at a high rate, and diſpoſe of them to the captains of veſſels at a ſmall profit. In the proſecution of ſuch a plan, a man would have leiſure to die ſeveral times over before he would acquire a moderate fortune. It is neceſſary, therefore, for any one who ſettles in the colony to trade on an extenſive ſcale.

A trader at Senegal, whether on his own bottom, or as factor for different houſes in France, ſhould be provided with two ſmall ſchooners, or flat-bottomed boats, from 20 to 30 tons burden, drawing from four to ſix feet water when laden, and carrying ſwivels and wall-pieces. The perference is to be given to Engliſh wall-pieces, which carry much farther than French ones. They are mounted upon proper ſtocks, and may be uſed and pointed like a muſket.

The ſwivel ſtocks ſhould be three feet above the deck, to leave room for the barricade, for

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which it is eſſentially neceſſary to bring planks from France, as it can only be ſet up at Senegal, and is indiſpenſably neceſſary in the ſervice of the river.

The cabin muſt be ſpacious, in order to contain the dry goods, with large lockers in the form of benches. Great care muſt be taken of the rigging, and proviſion made of two ſpare ſets. If theſe ſmall veſſels were copper ſheathed, it would prove of great advantage, it is the ſureſt way to preſerve them from the worm, that in the ſpace of three years will deſtroy the moſt ſolid bottoms. The damage done by the worm might indeed be repaired were it not for the frequent ſcarcity of hands even at Senegal, and which becomes doubly difficult, when tar and other articles neceſſary for the paying of veſſels happen to run ſhort. In ſuch predicaments, opportunities of advantage ſlip away, for the river is not navigable, unleſs in the rainy ſeaſon. In order that veſſels coming from France ſhould paſs the bar, the road without not being ſafe, they ſhould draw at leaſt nine feet water.

The advantage ariſing from ſmall veſſels

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is the poſſibility of doing every thing by ones ſelf. In this manner one may go to all parts of the river, and even to Goree and down the coaſt. In theſe places proviſions are taken in when they ſail at the colony, which turns out a very beneficial commerce. The Dutch bilanders, ſuch as trade to Oſtend and Dunkirk, are the ſuitable craft for this navigation, but the grand difficulty lies in getting them to the African coaſt.

The people, who inhabit the eaſtern part of the river from Senegal to Galam incluſively, are of the Yolof nation, governed by a powerful king, of the name of Damel. The general reſidence of this prince is Cahiers, an inland village, ſituated between Senegal and Goree. The inhabitants of theſe two colonies are moſtly of this nation, and are reckoned the braveſt of this part of Africa. They have always the advantage over their hoſtile neighbours, no doubt on account of the military knowledge they have derived from the French of the two colonies, and from the ſuccour that nation ever affords them. The dominion of Damel upon the river extends to about forty leagues. Beyond

yond which boundary are the Wals and the Bracs, nations formerly powerful, but at preſent almoſt ſavages, and ever expoſed to the incurſions of the negroes, or of their Mooriſh neighbours.

The nation of the Poules or Foulques begins at Cocq, a village ſituated on the point of the iſle of Podor, two leagues below the fort, and terminates at Validienta, comprehending an extent of 160 leagues along the banks of the river. The trade carried on with theſe people is very inconſiderable. All theſe countries only afford millet neceſſary for the conſumption of the colony, tobacco and a ſmall quantity of ivory; and in caſe of war between the different nations, choice of excellent ſlaves. From Validienta to Galam, and even beyond, lies the nation of the Saracolets. Their country is a place of advantageous traffic. The inhabitants are brave, numerous, and in a higher ſtate of civilization than the other negroes. Their religion is partly Mahometan, and partly idolatrous. Great quantities of ſlaves of various countries of Africa, brought by the caravans, are expoſed here for ſale. Here alſo much traffic is carried

ried on in gold, elephants teeth, pagns, and various other articles. Nor is trade in theſe diſtricts leſs ſecure than advantageous; for a man may advance far up the inland country without the leaſt perſonal danger, even if alone. The northern part of the river is peopled by barbarous hordes of Moors, ſuch as the Bracnarts near Senegal, and the Traſſarts in the vicinity of Podor. The Mongearts are alſo very numerous in the neighbourhood of Galam. Thoſe paſtoral hordes rove from place to place, as I have before mentioned, in my obſervations on the manners and cuſtoms of the people with whom I travelled during my captivity. The Moors furniſh the gum which they bring to the deſart and to Cocq, two marts eſtabliſhed for the carrying on of that traffic, and whither the company's veſſels always repair in the month of May. They likewiſe bring ſlaves to the colony during the whole year, except in the rainy ſeaſon, when the overflowing of the Niger drives them into the interior parts of the country. In this ſeaſon their emigrations extend as far as the mountains of Atlas.

The Saltiguets, a negro race, occupy the banks

banks of the river above Yafanne, and extend as far as the dominion of the Saracolets. They compoſe in a manner but one and the ſame people, and are governed by a prince, who by right of birth, is intitled to the dominion of the Poules; but the prieſts deprived him of his crown and drove him out of his country. This prince is a man of courage, makes frequent incurſions upon the territories of the Poules, and diſpoſes of his captives to the neighbouring Moors, who bring them to Senegal. They are purchaſed, notwithſtanding the treaty made with the Almamy, importing that no ſlave of his nation ſhould be bought; no doubt becauſe it is underſtood that this treaty does not hold good but in the caſe of the convoy touching at his dominions in the way to Galam.

From Podor to Mafon the hyppopotamus is found in great abundance. This is a moſt uſeful animal. Its fleſh, as I have before obſerved, is good food, and its fat makes excellent ſoap. There is likewiſe in theſe cantons great plenty and variety of grain, which might be purchaſed at a very low rate. The excluſive privilege of the company proves the bane of

of this gainful commerce; for their agents, wholly intent upon their own intereſts, and not that of their principals, neglect, perhaps through ignorance, this very eſſential branch of trade, but from which I can aſſert from my own experience, immenſe profits ariſe. The articles procured here are of the firſt neceſſity in France, for the manufactory of Marſeilles ſoap, and their preparation coſts as little as their original purchaſe. The continual apprehenſion of loſing the fruits of one's labours, and of ſeeing one's diſcoveries enjoyed by others, is the reaſon why ſeveral branches of commerce are entirely abandoned.

The inhabitants of the colony, the Yolofs, Poules, or Foulques, and Moors, are the four nations with whom trade is carried on without going out of Senegal. This is done in four different ways; the difference of ſeaſons occaſions a farther variation; the wants of theſe ſeveral nations, according to time and place, require particular information relative to the articles of which they ſtand in need. The Bracs and Wals have the ſame wants as the Yolofs, and ſpeak the ſame language. With reſpect to the Saracolets and the Saltiguets,

guets, buſineſs cannot be tranſacted with them, but in the voyage to Galam, of which an account will be given hereafter.

The natives of the colony are almoſt all, as has been remarked before, of a faithleſs character; they ſeek for opportunities, which they never ſuffer to eſcape them, to cheat ſuch Europeans as are not ſufficiently on their guard. To be proof againſt their wiles, it is abſolutely neceſſary to know the Yolof language; for when a man is not acquainted with it, recourſe muſt be had to interpreters, who neceſſarily belonging to this people, always cheat and ſhare, according to agreement, the produce of their knavery. From this general and well-founded idea, it follows that a man ſhould always diſtruſt them whatever be the nature of the tranſaction. It is cuſtomary to deal with them either for the voyage to Galam, or for ſuch articles as are neceſſary for their own conſumption.

With reſpect to the laſt, to avoid every cauſe of difference, it is requiſite never to deliver goods but on payment, either in money or merchandize. It is neceſſary even to be ſo ſcrupulous as to minute every article of agree-

ment, to repeat each ſeveral times, even if the buſineſs were to be concluded on the ſpot, as well with the rich as with the poor. Poſſeſſion ſhould be immediately taken of whatever article is agreed for, either by purchaſe or barter; but for this precaution a man would inevitably be expoſed to a thouſand quibbles, which, without breaking the bargain, would make it turn entirely to the advantage of the blacks. The employers, always affecting to believe that their ſervants were deceived, ſeldom fail to decide in their favour, and although a man have juſtice on his ſide, he will nevertheleſs incur in the colony an imputation of diſhoneſty, which cannot but prove detrimental to his affairs.

If credit be given for any merchandize, it is neceſſary, before delivery, to enquire into the circumſtances of the buyer; whether he have any negroes or not, and whether they can be made reſponſable for the debt; whether the ſlaves of this native be Tapade's ſlaves by inheritance, or have been purchaſed by him in the voyage to Galam. Theſe things well aſcertained, credit may be given without apprehenſion, on obſerving, however, eight principal precautions.

1ſt. The

1ſt. The Tapade's ſlaves by inheritance are only nominally ſo; their maſters cannot ſell them without bringing diſhonour upon themſelves, according to the received cuſtoms of the country, unleſs they be conſidered as abandoned characters, or have been guilty of ſome great crime. Brought up with the natives, they are conſidered as inhabitants, and form a body apart in the colony. They have their friends and relations there, who would become implacable enemies to thoſe who ſhould endeavour to ſell them; but when on account of any crime they are expoſed to ſale, the inhabitants readily buy them, and give in exchange ſlaves of a greater value.

2dly. Care muſt be taken to ſee that the ſlaves which come from Galam be not married to Tapade's negroes, for in that caſe, like the former, they cannot be ſold, except by their maſters.

3dly. An exact account muſt be kept of the time given for payment, the goods delivered, and the conditions of delivery.

4thly. Thoſe bargains ſhould never be concluded privately, but always before three inhabitants at leaſt.

5thly. They muſt be ſigned by the mayor of the town, who is at the ſame time the chief of the negroes, and alſo by the ſureties and the witneſſes.

6thly. The ſureties muſt conſiſt of the neareſt relations of the purchaſer, and in their default, of the moſt wealthy inhabitants.

7thly. As ſoon as the time of payment arrives, no time muſt be loſt, otherwiſe the ſureties and witneſſes will inſiſt upon withdrawing their names, alledging, that without their knowledge, other bargains have been made with the purchaſer, and that to their detriment, without adviſing with them; and that thoſe engagements having been made in private, they are therefore releaſed.

8thly. It is adviſeable, though not abſolutely neceſſary, to make ſome preſents to the mayor of the town, and to the witneſſes to the bargain, if one would remain on good terms with the natives. By obſerving all theſe precautions, one may carry on with the natives a traffic on credit without running any riſk.

If the articles have been furniſhed for the voyage

voyage of Galam, and the time of payment be come, whether the purchaſer return or not, whether he be dead of fatigue, or, in order to avoid payment, remain in the country, hoping that in a ſhort time the merchant whom he charged with the commiſſion, will either die or be obliged to return to France; in this caſe the greateſt care muſt be taken that the Tapade's captives do not attend on their maſter. Whatever good opinion we may have of the integrity of an inhabitant, this precaution is always neceſſary. If it ſhould happen that by the addreſs of the maſter, the Tapade's captives ſhould have accompanied him in his voyage, you muſt inſtantly, without ceremony or delay, attack the ſureties and the witneſſes. Without this precaution you are ſure to loſe all. In this caſe you have no enemy to fear; always obſerving, however, not to ſell the Tapade's ſlaves whom you may have got into your hands, except when the relations of the abſent purchaſer, or the other inhabitants ſhall refuſe to redeem them by an equal number of other ſlaves.

Whoever ſhould dare, either from a ſpirit

of vengeance, or by way of bravado, to embark the Tapades captives, would run the greateſt riſk, nor could he eſcape being ſtabbed or poiſoned but by miracle: at the beſt he would be ſure to loſe his merchandize, and to be reduced to ſlavery among the negroes or the Moors.

If the article furniſhed be for conſumption, either before, or for the voyage of Galam, a different arrangement muſt be adopted in regard to the time and mode of payment. The term of the credit given ought to be fixed, at furtheſt, at a month before the Galam expedition, always before two witneſſes and ſureties, who ſign the bargain and the engagement: the ſignature or preſence of the mayor of the town is alſo neceſſary. The moſt advantageous period of payment is at the termination of the voyage; becauſe returns may then be made to Europe.

When the term of payment comes, ſhould the inhabitant neglect to pay, a complaint muſt be preferred before the mayor. If the creditor conſent to allow the debtor time to enable him to perform the voyage to Galam, either becauſe he ſhould have ſuſtained loſſes, and

and it ſhould appear that the payment would be prejudicial to his trade and means of exiſtence, or becauſe, from the want of the money or goods he would be obliged to give, he would no longer have it in his power to procure pitch, tar, cordage, and ſuch other articles of indiſpenſable neceſſity for the above voyage; in that caſe, the agreement muſt be annulled, and a ſecond drawn up, bearing heavy intereſt, and payable at his return; taking care to obſerve the ſame precautions as before. The intereſt, which is generally fifty per cent, is not too high, conſidering that the creditor would obtain at leaſt an equal advantage, by undertaking the expedition himſelf. By employing theſe means he is ſure to be paid when it is at an end; a debt thus prolonged is ſacred, and gives the right of ſeizing the Tapade's ſlaves, and even of ſelling them, without exciting the murmurs of any one. On failure of payment at this ſecond period, the obligation may alſo be negociated; for when all theſe precautions have been taken, it is conſidered as ready money by the inhabitants, who are fond of engagements of this kind, eſpecially if the debtor have any good work-

men among his Tapade's ſlaves; who would become his if the agreement ſhould not be fulfilled.

If the goods furniſhed be intended to facilitate the Galam voyage, care is taken to ſettle their value, and the profit that might be obtained if the perſon furniſhing them went thither himſelf. Every thing muſt be ſpecified in the bargain; the quantity and quality of the merchandize to be received in return muſt be agreed upon, without any regard to the future price of the colony. For inſtance, if the article amount to 1200 livres, and a ſlave be then worth only 600, it ſhall be expreſſed in the agreement, two ſlaves, or ſo much ivory, or ſo much gold, on the return from Galam. So that ſhould the veſſels from Europe raiſe the price of ſlaves, the debtor will be obliged to pay, not 1200 livres in money, but two ſlaves in kind, whatever price they may then bear. It is true, that if at the ſame period, ſlaves ſhould be worth leſs than 600 livres a piece, the debtor in like manner would be obliged to give only two, to obtain a diſcharge. But as there is no example of ſuch a depreciation, he who ſells has always the advantage.

If,

If, for want of being perfectly acquainted with the laws of the colony, a man have the misfortune to ſell to Tapade's captives, thinking them free inhabitants, he muſt endeavour to remedy his error without loſs of time, by getting their maſters to be anſwerable for them; but in theſe caſes he is ſeldom paid. Care muſt alſo be taken not to deal with the wives of the inhabitants, unleſs for ready money, or actual exchange; without that, all would be loſt. The rich female inhabitants, who carry on their buſineſs themſelves, and who have 150 or 200 negroes belonging to them, may be dealt with; but not without the above-mentioned precautions.

A perſon who does not underſtand the Yolof language is obliged to make uſe of negroes as interpreters, whether an opportunity offer of trading with the negroes of the continent, or with the Moors. In this caſe it is adviſeable for him to have ſlaves of his own, who underſtand the language of thoſe nations, that he may avoid the impoſitions of the negroes of the colony. Theſe ſlaves hope that their cares and ſervices, will one day or other procure them their liberty.

It

It often happens, in making a bargain, that the negro interpreter aſks a higher price than he who ſells, becauſe in that caſe, beſides the two bars he has a right to for the ſlave bought through his medium, what he demands above the real price is an addition to his profit.

He who has no ſlaves of his own ſufficiently well informed, would do well to have ſeveral interpreters among the negroes he employs as day-labourers, and ſhould give them, as well as to the interpreter appointed by the governor, the two bars for the bargain. By ſo doing he will avoid a part of the tricks and impoſitions, to which he is particularly liable when dealing with Moors.

A bargain concluded by one of theſe interpreters of the colony with the elder Floquet, ſufficiently proves the impoſition I have juſt ſpoken of. The Moors aſked ſeven pieces of guinea-blues for each ſlave; the interpreter told Floquet that they demanded nine, and he agreed to give them. In the evening the Moors ſent him a ſlave, who came at a moment when the interpreter was abſent. On receiving him, Floquet gave nine

nine pieces of guinea-blues, having in the morning paid the interpreter for ſeveral others in the ſame manner. The Moors, however, took only ſeven, and returned the other two. This difference aſtoniſhed Floquet; he ſent for a little negreſs who ſpoke Arabic, and learned from her that the Moors aſked only ſeven pieces for this ſlave, being what they had received for the others in the morning. The Moors preferred their complaint of this knavery to the mayor of the town; Floquet laid his before the governor, and the negro interpreter was publicly puniſhed.

However the interpreter may cheat, they muſt not be ſlighted, unleſs by a man perfectly acquainted with the country. For when they ſee that they are ſuſpected, and that their diſhoneſty is known, they never fail to find a thouſand reaſons to inſinuate into the minds of the Moors, by way of keeping them from the houſes of the whites, of whom they wiſh to be revenged. To avoid this inconvenience, it is neceſſary to have negroes paid by the month, who, being diſperſed upon the continent, give notice of the moment when the Moors arrive with their

their captives. The traders then go out to meet them, and it ſeldom happens that the bargain is not immediately concluded.

Nor muſt it be forgot to treat theſe ſavages with the politeſt regard, and to quit every occupation when they arrive. The captains of ſhips who are frequently wanting in thoſe attentions which they expect, ſeldom ſucceed in the negociations they undertake. For the Moors, humiliated at ſeeing themſelves in a manner deſpiſed, chuſe rather to repair to the houſes of thoſe whites, who, accuſtomed to their uſages, always receive them with kindneſs. The precautions here recommended in dealing with the Moors, hold good as to the negroes; it is, however, to be obſerved, in trading with the latter, that they never take interpreters; being ſure of finding negroes of their nation in the houſes of the whites, they go thither without precaution; debate the bargain perſonally; and take immediate poſſeſſion of the articles agreed upon.

Whether dealing with the Moors, or with the negroes of whatever nation, it is neceſſary to have a room called the *palabre*, in other words, an apartment in which there are neither

neither goods nor furniture; otherwiſe there would be great danger of theft.

The *palabres* often laſt two hours, and during all that time, the people who follow the principals, ſcrutinize every corner with their eyes, to ſee if it be poſſible to ſteal, while the bargain for goods or ſlaves is making.

They never agree upon the firſt interview; they are deſirous of ſeeing whether the merchandize of the other houſes be not of a better quality, or eaſier purchaſe.

If they be negroes, they are plied with liquor; for, though Mahometans, they will accept anniſeed water, or brandy. They drink till they loſe their reaſon, and then ſtrike their bargains. If Moors, ſugar and water is given them at diſcretion, and ſometimes brandy; although followers of Mahomet alſo, they will not refuſe it, particularly the princes.

It ſometimes happens that they are regaled in vain: it is therefore prudent in the merchant who is dealing with them, to give them nothing to drink until he is nearly ſure of coming to an agreement.

As theſe people generally practiſe hoſpitality,

lity, they eat and drink at the houſes of the whites without any ſenſe of obligation, becauſe in their place, they would treat as willingly as they ſuffer themſelves to be treated.

The Poules ſeldom or never bring their captives to ſale; they carry their commodities to the colony, but they will not drink. Their *palabres* are of ſhorter duration; and when they ſee any merchandize that ſuits them, they give in exchange the money they have procured at the colony, by ſelling their millet, ſkins, elephants teeth, &c. Iron and wool are the articles, the want of which draws them to the colony.

Trade with this nation is carried on at Senegal only from January to June; and hence it is, that after that period, it becomes needleſs to ſend out iron, theſe people being the principal conſumers. They make their other purchaſes in the voyage of Galam, as well as among the Saracolets, the Saltiquets, and the Moors ſettled on the upper part of the river.

There are three modes of making this voyage; nor has it yet been decided which of the

the three is the beſt. The firſt and moſt practiſed by Europeans is, to enter into an engagement with a negro inhabitant, who purpoſes undertaking the expedition. In this caſe, the number of bars he is to receive for each ſlave is agreed upon; or elſe a bargain is made by the great, and he is allowed 120 or 130 bars, ſometimes more, according to circumſtances. He requires full bars, among which he inſiſts upon eight pieces of guinea-blues. He then becomes anſwerable for all events, and the Galam voyage is at his own riſk and peril. If it prove unſucceſsful, his Tapade's captives, to whom the creditor's rights extend, are his ſecurity.

In the ſecond manner, the inhabitant will be content with 100 full bars, but is not anſwerable for events or mortality.

The firſt of theſe two modes is without diſpute the more advantageous, although the ſlave is purchaſed at a dearer rate. In either way the negro is a great gainer, even though ſome loſſes ſhould attend his expedition.

The third motive, which is to perform it in perſon, would doubtleſs be preferable to the other two, if the whites could ſupport

ſo

ſo laborious a voyage; but as they almoſt all fall ſick, the negroes avail themſelves of it. All the faults, and all the misfortunes fall upon the whites, and all the profit goes to the negroes. The only advantage that can be derived from going there is a knowledge of the value of merchandize upon the river, which enables the trader to avoid the impoſitions of the negroes in making out their accounts in future voyages.

Several whites have tried a fourth manner; that is, to freight a veſſel themſelves, and ſend, at their own expence, an inhabitant charged with the care of their intereſt.

This mode is more productive than the others; but the profits muſt be ſhared with the captain, who brings to account nothing but full bars, and takes the ſalt for himſelf; always affirming that he has been obliged to throw it overboard, on preſſing occaſions, or for ſome other reaſons, of which it is impoſſible to prove the falſity. This is the mode the negroes like the beſt, being ſure of gaining in expeditions of this kind.

However, though they thieve as much as they can, it is ſtill the moſt advantageous of all

all to the trader. To inſure ſucceſs it is only neceſſary to find the leaſt raſcally negro, and to be acquainted with the value of goods upon the river.

The voyage to Galam is the beſt in point of profit, though the moſt dangerous in regard to the trouble and fatigue that inceſſantly attend upon the adventurer.

It muſt be obſerved that there are articles at the colony, of which the price is fixed, and which cannot be refuſed in payment of the expences of the above voyage.

Such, at leaſt, was the cuſtom from the firſt exiſtence of the colony to 1785, when I undertook myſelf to trade to Galam. Their price and currency is invariable; but all articles, not included in the note ſubjoined, may be rejected, although articles of trade. The cuſtom at Goree is totally different: there the value of bars is ſettled in money, and never in goods.

The following are the articles which, at Senegal, have always the ſame value, and which cannot be refuſed in payment.

	Bars.	French money.
A piece of guinea-blue -	10	50 livres.
An ordinary muſket -	6	30

	Bars.	French money.
Two pounds of powder -	1	5 livres.
One hundred muſket-flints	1	5
One hundred muſket-balls	1	5
Four quires of paper -	1	5
Four wedges of Swediſh iron, two inches and a half broad, nine inches long, and ſeven or eight lines thick, weighing together 14 lb. -	1	5
N. B. French Weight and meaſure.		
A handſome muſket ſometimes accepted for - - -	10	50

I do not pretend to ſay that theſe goods are of the value I rate them at here in French money; but only that they paſs for that value at the colony of Senegal. As it never varies, no diſpute ariſes from tendering them.

Fourteen pounds of iron, even when not cut into wedges, are not refuſed; but it is moſt advantageous to give them cut, as by that method a pound in a bar is ſaved, which, in a quantity, produces a very great profit.

The

The bar is an imaginary money, in goods only, and not in caſh. This obſervation ſuffices to make known the difference between full and ſmall bars. A bar counting for five livres, the inhabitant has a greater profit, or rather ſuffers leſs loſs in taking a piece of guinea-blue for ten bars, than one hundred muſket-flints, two pounds of powder, or two pounds of tobacco for a bar. The difference is evident enough.

Four pieces of twenty-four ſous make a bar at Senegal. At Goree the bar conſiſts of four pieces of twenty-four ſous, and one of ſix. At Senegal the dollar paſſes only for a bar.

At Goree ſix ſous are added to the dollar to make up a bar. The French crown there, as well as at Senegal, is worth a bar and a fifth; but in the river Salum a bar is only equal to a dollar.

Before I proceed to the pay and expences of the Galam voyage, I think it fitting to give a note of the articles current in the ſlave-trade, and of thoſe that ſerve only for the conſumption of the inhabitants of both colonies.

CHAP. I.

General ſtatement of ſuch merchandize as is neceſſary to carry on trade in the river of Senegal, Goree, &c.

FIRST Article. Guinea-blues of India, of a fine texture, a deep blue, approaching to black. This article is moſt neceſſary at Senegal, either for the gum or the ſlave-trade, with the Moors. The fineſt ſort produce the greateſt profit.

Such guinea-blues as are manufactured at Rouen, or other parts of France, ſhould be rejected, for the Moors will not buy them.

2, and 3. Single and double-barrelled muſkets, four feet eight and nine inches in length, large bore, bronzed and gilt, light ſtock and ſilver plate. Theſe arms are purchaſed by the Moors, as alſo in the Galam trade, for the Saracolets of the caravans. They begin to be in requeſt among the Yolof negroes.

4. Am-

4. Ammunition-muſkets, called trade-muſkets, without bayonets, with wooden ram-rods, are good articles of trade for negroes in general; mounted with iron for Senegal and up the river; but with copper for Goree and the neighbouring country.

5. Buccaneer muſkets, five feet four inches high, and proof, if poſſible. This article is much in requeſt among the negroes. It has no current value in trade, but is ſold for more or leſs bars, according to the quality and quantity that happens to be in the colony.

6. Holſter piſtols, ſingle and double-barrelled; this article is in very little demand. The brace of piſtols is eſtimated as a muſket.

7. Cutlaſſes, with red ſcabbards, of no uſe to the Moors, but in much demand among the negroes.

8. Flemiſh knives, with copper chapes; uſeleſs at Sengal, but ſaleable at Goree; they are uſed as poniards.

9, and 10. Muſket-balls. An article in great demand among the Moors and negroes.

11, and 12. Flints, fine and coarſe; fine for the Moors, and coarſe for the negroes.

13. Engliſh claſp-knives; the beſt poſſible; they only ſell in proportion to their quality. A moſt uſeful article among the Moors; they make uſe of them to bleed their cattle.

14. Swediſh iron-plates, without flaws, two inches four lines in width, ſeven lines thick, for Senegal.

15. French-iron plates, one inch four lines in width, three or four lines thick; a good article for Goree. Theſe two articles are eſſentially neceſſary, and may be taken in the greateſt quantity poſſible; they are ſold to advantage from the month of February to the month of June incluſively; but afterwards are almoſt uſeleſs.

16. Dollars; a thing of the firſt conſequence at Goree, and without which it is impoſſible to trade; at Senegal, however, they can be diſpenſed with.

17. Coarſe linens, called *platelles*.

18. Brittany linens.

19. Common printed cottons.

20. Engliſh wool, red, yellow, and green, all of a good dye; the quality ſhould be excellent; there ſhould be but little green and yellow. This article is extremely profitable, particularly

particularly at Senegal; it is ſold all the year round, but the briſkeſt time of ſale is in January and February, at the return from Galam; and June and July, when preparations are making for that voyage.

21. Red and yellow ſerges.

22. London ſcarlet cloth; it is adapted to their taſte, and is always neceſſary for the trade.

23. Brandy, for Senegal, Galam, and Goree; the Moors and the Poules do not conſume any.

24. Stout paper.

25. Virginia tobacco.

26. Silver bells, proper for Galam.

27. Silver *mortottes*, not very neceſſary.

28. Silver hand-bells, unneceſſary at Senegal, but proper for Goree.

29. Copper baſons, for Goree and the Poules.

30. Cloves.

31. Small ſciſſars.

32. Small padlocks.

33. Steels to ſtrike light.

34. Combs, of wood or box.

35. Tin tobacco-boxes, painted.

36. Snuff-boxes, lined with lead.

37. Small looking-glaſſes.

All theſe are current articles of trade, as well as the glaſs and bead branch, which varies according to the time of the year, and the quantity at market.

CHAP. II.

Articles of glaſs and beads, which are always in demand.

FIRST Article. Amber, No. 2, 3, and 4, proper in the Galam voyage for the purchaſe of gold.

2. Fine coral, from eight to nine lines in length, three lines in diameter, and very clear. At Galam this article goes for its weight in gold. Coral of a ſmaller ſize may meet with a market, but the very ſmall ſort will ſcarcely find a purchaſer.

3. Round cornelians, cut, and very tranſparent; an article of no value at Senegal, but of the firſt neceſſity at Goree.

4. Black

4. Black point; an article quite uſeleſs at Senegal. There are upwards of twenty different kinds, which are all in demand at Goree, &c.

5. Tobacco pipes, an inch long. This ware is ſold to advantage only among the Poules. Deputies from Doumons requeſted me not to have them cut ſo ſhort, as in that caſe they were no better than pebbles; for this reaſon it is that I preſcribe their length.

6. Drinking-glaſſes, yellow, green, black, and white. The two ſorts moſt in requeſt are the black and white. This glaſs-ware ſells extremely well at Senegal, and in the following proportions; one half in white, a quarter black, one eighth green, and the ſame proportion of yellow.

7. Aſſortments of mock cryſtal. Small ones do not ſell. They muſt be of a middle ſize, white, or rather of a glaſs colour. Azure coloured cryſtal is alſo much in requeſt. This kind of glaſs-ware ſerves the negroes for the purchaſe of millet, poultry, game, fiſh, &c. There is a great conſumption of it, and if care be taken to chuſe the larger ſort, too much cannot be had. This article produces always

always an immenſe profit, even in times leaſt advantageous.

8. Pigeons eggs of the ſort called *tourneculs*, white and blue.

9. Pebbles, white, black, and red. This is the moſt current kind of glaſs-ware. It is uſeful among the Yolof nation to purchaſe millet, ſalt, &c. The Moors and the negro inhabitants of the interior part of the country, hold that commodity in high eſtimation.

10. Snow-white, round and cut out in the form of barley-corns is preferred at Senegal. This article is more beneficial than even amber or coral; but too great a ſtock ſhould not be laid in; for in ſuch caſes, it lowers the market, as it is not a commodity of the firſt neceſſity.

11. White agate; it is ſufficient to provide a ſmall quantity only of this article, as it is not productive. It is even ſold at a loſs, but is neceſſary to complete the aſſortment of glaſs wares.

12. Mock coral; an article in great requeſt at Goree, but not ſaleable at Senegal.

13. Mock garnets, for the trade of Goree and the neighbouring country only.

14.

14. Mock coral beads. This ſpecies of glaſs-ware, though very beautiful, does not however paſs in the ſlave trade; it ſells only among the inhabitants of Senegal and Goree, and is one of the moſt eſſential articles of coration in the dreſs of their young women.

The fourteen articles above-mentioned form forty-four different kinds of glaſs-ware, which have all a currency in either colony; but the aſſortments muſt be made up according to the greater or leſs demand for them; for ſome of them may be diſpenſed with, while others are abſolutely neceſſary.

The above-mentioned articles of glaſs-ware, which of themſelves are nothing, ſince their value is only ideal and momentary, are nevertheleſs indiſpenſibly neceſſary in order to trade to advantage. One may trade indeed without them, but then one loſes the benefit of the ſmall bars in the river expeditions: for example, a bundle of ſnow-white makes four bars at the colony, and eight at Galam. In 1785, the bundle coſt me in France 53 ſous, being compoſed of forty ſtrings. At Senegal the bundle is only of ten ſtrings; in the river and at Galam,

Galam, it is only between three and five, according to the ſcarcity or abundance of glaſs-ware; for this reaſon it is that one ſhould have good aſſortments without having too much of any one article, for the deſire of gain is but too apt to make us take a greater quantity than we can ſell. By following this mode, a perſon will always derive a very conſiderable benefit from his capital, and after a ſhort reſidence at Senegal, he will always be able to get the money neceſſary to carry on as extenſive a traffic as he may wiſh.

CHAP. III.

Articles of conſumption and of advantageous ſale for the inhabitants of Goree and Senegal, but which are not marketable in the ſlave trade.

1. Bordeaux wines.
2. Aniſeed water.
3. Flour in barrels.
4. Dried fruits.
5. Sugar plumbs and conſerves.
6. Negroes hats.

7. Red

7. Red ſlippers, with a few green and yellow.
8. Sailors linen trowſers.
9. Sailors blue ſhirts.
10. Large knives.
11. Large ſciſſars.
12. An aſſortment of files.
13. An aſſortment of hammers.
14. Watches, ſteel ſprings.
15. Silks of good quality, and of divers ſorts.
16. Axes of the firſt quality. They are neceſſary in every houſehold.
17. Adzes, and carpenters tools.
18. Planes, and joiners tools.
19. Pens and ink.
20. Poſt-paper
21. Sealing wax.
22. Common linens.
23. Common printed cottons go in exchange for ſlaves at Goree.
24. Maſulipatan handkerchiefs.
25. Blue and ſcarlet cloth.
26. Light ſtuffs for waiſtcoats.
27. Engliſh needles.
28. Silver buckles.

29. Pots

29. Pots of pomatum.
30. Rolls of pomatum.
31. Various perfumes.
32. Drinking glaſſes, flat bottomed.
33. Lanterns.
34. Small ſhot. It is current in the ſlave trade.
35. Black pepper and ſpices.
36. Funnels, coffee-pots, and meaſures.
37. Weights, ſcales, drachms, grains, &c.
38. Plate copper, for the Moors.

All the foregoing articles are to be advantageouſly diſpoſed of on the return from Galam. The inhabitant then denies himſelf nothing; but at the beginning of the voyage theſe articles are uſeleſs. They ſhould therefore be only conſidered as neceſſary, and provided in ſmall quantities. A perſon would be very much diſappointed ſhould he reſt the benefit of his voyage on thoſe articles which are not vendible but on the return from Galam. On the contrary, when a veſſel ſails from France with a view of arriving at the colony by the end of May, it is then proper to bring the neceſſary articles of traffic, and not the ſtaple articles of the ſlave trade.

1. Deal

1. Deal boards, ten feet long, from nine to ten inches wide, and an inch thick.
2. Oak planks for ſhipping.
3. Nails.
4. Pitch and tar.
5. White lead and verdegreaſe.
6. Canvas.
7. Oars.
8. Old ropes and oakum.
9. Grappling irons and anchors.
10. All the articles neceſſary to facilitate the means of performing the voyage to Galam, which is, as it were, the harveſt of all theſe countries. Then the negro proprietors cannot indulge themſelves in fanciful purchaſes. Whereas on the return from thence, the hopes of being employed by the Europeans, either in the river trade or at the colony; the diſtance of the next voyage to Galam; the want and toils they have undergone in that they have juſt performed; the money or the goods they have received in payment, all concur in tempting them to procure whatever would gratify their deſires. They bargain little, and readily pay as long as their money laſts. If credit be given them, it is difficult

difficult to obtain payment. Recourſe muſt in ſuch caſe be had to the law, and a man is then conſidered as the enemy of the whole colony.

CHAP. IV.

Value of articles for the ſlave trade at Senegal, and their value on the river and at Galam, beyond Podor.

	At Senegal. bars.	livres.	On the river. bars.	livres.
A piece of guinea-blue	10	50	8	40
A double barrelled muſket	20	100	16	80
A ſingle barrelled muſket, beſt quality ——	10	50	8	40
A common muſket -	6	30	8	40
A buccaneer muſket	10	50	10	50
A brace of holſter piſtols, ſingle barrelled -	6	30	8	40
A brace of double barrelled ditto —	16	80	16	80
A common cutlaſs -	1	5	2	10
Two pound of gunpowder	1	5	4	20
A hundred muſket balls	1	5	2	10
A piece of coarſe linen -	2	10	4	20

A piece

	At Senegal. bars.	livres.	On the river. bars.	livres.
A piece of Brittany, linen	3	15	4	20
Four quire of paper -	1	5	1	5
Two pound of Virginia tobacco —	1	5	3	15
Ten ſmall looking-glaſſes	1	5	10	50
Ten ſnuff-boxes ——	1	5	10	50
Ten ſteels for ſtriking fire	1	5	5	25
Ten ſmall knives —	1	5	5	25
Ten box combs —	1	5	5	25
Four Engliſh claſp knives	1	5	4	20
An eighth of ſcarlet cloth	1	5	2	10
Four ounces of wool	1	5	4	20
Four quarts of brandy	1	5	4	20

The produce of the glaſs-ware beſides muſt be eſtimated, which in the river trade, is four times the value of its currency at Senegal. Another great advantage ariſes from the articles of glaſs-ware and ſuch trifles as looking-glaſſes, &c. being what are called low bars, nor is it aſtoniſhing that the inhabitants when going to Galam will not receive them as full bars, unleſs they be furniſhed at the colony price, and even when they afford a very conſiderable profit.

CHAP V.

Directions for a veſſel bound to Galam, with a view of purchaſing an hundred ſlaves at leaſt. Precautions neceſſary as to the veſſel; amount of duties previous to trading; expences of the crew and negroes on the return from thence.

IN the firſt place, as to the veſſel, ſhe muſt be well barricaded, three feet above the deck, with ſtout planks muſket proof; all communication between the hold and cabin muſt be cut off; there muſt be two good boats to lighten and tow the ſhip, according as occaſion may require, in the different parts of the river. She ſhould be well armed to be able to reſiſt in caſe of an attack. Every man of the crew ſhould have a muſket, and cutlaſs. Fifty pair of fetters are ſufficient for the ſlaves, being almoſt all Banbaras, from whom no revolt is to be apprehended, and who are ſeldom put in irons; they are neceſſary however, for the criminals, whom the Saracolet nation, inſtead of putting to death, ſell

ſell to the Europeans. Theſe latter cannot be too much guarded againſt: it would even be adviſeable, if poſſible, to ſeparate them from the Banbaras, a mild nation, but capable of recurring to the moſt dreadful extremities, when heated by paſſion.

A captain ſhould be had perfectly acquainted with the working of the ſhip, the river, and the language of the nations among which it is intended to trade.

The mate ought, if poſſible, to have the qualifications of the captain, one being employed in trading on ſhore, while the other remaining on board, ſhould be able to trade there, work the ſhip, direct the courſe, take care of the ſlaves, and keep up good order among the crew.

There muſt alſo be five gourmets, namely, two to act as ſteerſmen, one as carpenter, one as ſailmaker, and one as boatſwain: the laſt is called linguiſt. They all paſs for gourmets, that is negro officers, live together, and receive the ſame pay.

Twenty four laptots, or negro ſailors.

Four pileuſes to pound the millet, and dreſs the victuals, and as many rapaſſes as

offer their ſervices, no matter what be their age. Theſe rapaſſes are negro children, who undertake the voyage gratis, with a view of making themſelves acquainted with the river, and the languages of the nations on its banks. They are of great uſe on all occaſions, and therefore ought not to be refuſed, eſpecially as their food being taken from the general allowance, they coſt the owner nothing, and are of the greateſt utility to his enterpriſe.

Expences of a veſſel trading to Galam for a hundred ſlaves. The duties as paid in 1785. *The voyage of five entire months.*

	Bars.	Livres.
The captain, his pay is ſixteen bars per month. He is allowed beſides a bottle of wine a day, which amounts to four bars per month. Five months make	100	500
The mate at eight bars per month, a bottle of wine or brandy per week, an expence equal to one bar per month, and making in all nine bars per month Five months	45	225
Carried over	145	725

	Bars.	Livres.
Brought over	145	725
The boatſwain, five bars per month, and one for wine, make for five months - -	30	150
The two ſteerſmen, the carpenter, and the ſail-maker, the ſame pay as the boatſwain -	120	600
Twenty four laptots at three bars per month, for five months make - - -	360	1800
The allowance of ſalt, which in 1785 coſt a bar per barrel at the colony, muſt alſo be reckoned the whole free of freight up the river		
The captain four barrels	4	20
The mate two barrels	2	10
The boatſwain two barrels	2	10
The four gourmets one and half barrel each - -	6	30
Twenty-four laptots a barrel each - -	24	120
Four pileuſes half a barrel each	2	10
Total expence of the crew	755	3775

It muſt be obſerved that the barrel of ſalt is the barrel of Bordeaux, and ſalt is an eſſential article for the negroes who go up to Galam. It muſt be carried for them free of freight, as well as the articles they procure in return. They would not undertake the voyage without conditions, for ſalt ſerves them to buy pagns, wooden mortars to pound their millet, tobacco, dry kidney beans, and a thouſand other articles, which are of indiſpenſable neceſſity to them, and highly uſeful in their houſe-keeping. Thoſe who do not ſtand in need of ſuch articles, ſell their ſalt for gold, at a dearer or cheaper rate, according to the wants of the Saracolets, ſix, ſeven, and even eight drachms per barrel. The gold ſells at Senegal for two bars a drachm, that is ten livres; the barrel of ſalt is conſequently worth to the laptots 60, 70, or 80 livres, according to the variation of circumſtances. It even produces them more, when they diſpoſe of it to procure the above-mentioned articles. It is not then to be wondered at if all the negroes ſet ſo high a value on this commodity.

CHAP.

CHAP. VI.

Expences for the proviſions of a crew as above.

A meaſure of meal is neceſſary for each perſon of the crew every day, making 35 meaſures, which, multiplied by 30, for each month, of a voyage of five, amount to 5,250 meaſures of millet.

Half a pound of meat for each laptot, and pileuſe, a pound each for the gourmets; a pound and a half each for the captain and mate, make 22 pounds of meat per day, which multiplied by 30 for each month of a voyage of five, amount to 3300 pounds of meat.

Millet is bought by the matar. The matar contains 40 meaſures; then 15,250 meaſures make 131 ¼ matars.

The matar coſts in the river four cubits of guinea-blues: in a piece of 13¼ ells three are about 29 or 30 cubits; a piece then will purchaſe only eight matars and a half; conſequently 131¼ matars require 15½ pieces of guinea-blues at ten bars a piece — — — 155 775

	Bars.	Livres.
Brought over	155	775

Meat is bought as follows: an ox, for a muſket of the better kind among the Moors, for an ordinary one among the negroes. A piece of guinea blues will purchaſe a dozen of the heavieſt ſheep or goats, and fourteen when ſmall.

The oxen above Podor produce from 100 to 140 pounds of meat; taking the mean term for the whole river, each ox will furniſh 120 pounds. 3,300 divided by 120 pounds give 27 ½ oxen. Let us ſuppoſe 18, equal in value to 28 muſkets of the better kind, which eſtimated at Senegal at 10 bars each, make - - 280 1400

The expence of feeding the negro ſlaves muſt alſo be taken into account; but the calculation cannot be exact; it is ſometimes more, ſometimes leſs, according to the number brought on board at the different periods of the ex-

Carried over	435	2175

	Bars.	Livres.
Brought over	435	2175
pedition. It cannot however be eſtimated at leſs than two months proviſions for each ſlave. A hundred will conſume one with another at leaſt 80 meaſures of meal per day, that is two matars: for two months 120 matars, which cannot be procured for leſs than 14 pieces of guinea blues	140	700
It is the cuſtom to give them meat, to add ſome reliſh to their ſorry fare: leſs than four ounces a head cannot be put into the copper; this according to the above calculation makes 25 pounds per day: multiplying them by 60 days, the whole quantity will be 1500 pounds of meat, which divided by 120 give a further want of 12 ½ oxen: let us ſuppoſe 12 to compenſate the exceſs on the other ſide, at a muſket per ox, the muſket equal to 10 bars	120	600
Total expence of proviſions	695	3475

CHAP.

CHAP. VII.

Amount of the cuſtoms paid, as well for the liberty of trading in the river, as for the perquiſites of the captain and of the king of Galam, the negro prince of the greateſt conſequence in the ſlave trade.

BESIDES the above allowance to the captain, he has a right to two bars on each ſlave. If the expedition turn out well, and a hundred be purchaſed, as was purpoſed, the captain's dues amount to — — Bars. 200 Livres. 1000 Sous.

The Baquelet of Galam for forwarding the trade up the country, for diſpatching people to the caravans, and for the care he takes of them, requires alſo two bars per ſlave. Suppoſing that one half be bought above Tamboucanee and the other places of his juriſdiction,

	Bars.	Livres.	Sous.
Brought over	200	1000	
jurisdiction, the duties to him will be —	100	500	
The general duties paid at Saldee should amount to	625¾	3128	15
	925¾	4628	15
The rest of the customs including those paid by the king of Galam, ought not to exceed —	120	600	
	1045¾	5228	15

General recapitulation of expences.

Wages of the crew amounting to	755	3775	
Expence of provisions	695	3475	
Amount of customs and relative expences	1045¾	5228	15
Total expence of voyage to Galam —	2495¾	12478	15

It

It follows from this calculation, that the expences of an European veſſel, fitted out with the intention of purchaſing a hundred ſlaves at Galam, amount in all, including the cuſtoms, to 2495½ bars, which, eſtimated according to their value at the colony, and not according to their river currency, make the ſum of 12,478 livres 15 ſous. The value of the bars given in the purchaſe of ſlaves is much ſmaller than thoſe paid for the duties, proviſions, and for the pay of the crew, which are full bars. Hence it is that I have calculated them according to their value at the colony, and not at that they bear in the river.

It has been ſeen above that the proviſions and the pay of the crew are all in full bars. Thoſe for the cuſtoms are equally ſo; for, in 1785, I gave, as well as all the other European veſſels, for the liberty of trading among the Poules, namely, for the general duties.

	Bars.	Livres.	Sous.
Ten pieces of guinea-blues	100	500	
Four double barrelled guns	80	400	
Four muſkets of the better kind - -	40	200	
Carried over	220	1100	

	Bars.	Livres.	Sous.
Brought over	220	1100	
Four cutlaſſes - -	8	40	
Ten ordinary muſkets -	60	300	
Ten pieces of coarſe linen, called *platilles*, -	40	200	
Ten pieces of white Britanny linen -	0	0	
Ten barrels of gunpowder, of two pounds each -	20	100	
One thouſand muſket-balls,	10	50	
One thouſand muſket-flints,	10	50	
Ten bars of ſcarlet cloth -	10	50	
Ten looking-glaſſes -	2	10	
Ten ſnuff-boxes -	2	10	
Ten quires of paper -	2½	21	10
Ten bundles of pebbles	10	50	
Ten bundles of ſnow-white	10	50	
Forty ſilver bells -	13½	66	5
Ten ſtrings of coral beads	10	50	
Ten ditto amber ditto, No. 2	5	25	
They required beſides, ten coffee-pots, ten copper baſons, ten hats, ten hammers, ten hatchets, ten adzes, and, generally ſpeaking, ten of other articles which it is not			
Carried over	432½	2172	15

	Bars.	Livres.	Sous.
Brought over	432¾	2172	15
cuſtomary to take in a trading voyage to that part of the river, and of which the whole, including the ten pieces of Britanny linen above-mentioned, were diſcharged by four pieces of guinea-blues	40	200	
This conceſſion of ſo many articles for four pieces of guinea-blues, proves the high value ſet upon linen of that kind, by the natives, ſince the ten pieces of Britanny-linen alone would have coſt more than the four pieces of guinea-blues. Hence we may alſo perceive the little value they ſet upon the other articles they wanted as part of the cuſtoms, and with the names of which they are only acquainted by means of their emiſſaries, whom the governors ſuffer to ſtay at Senegal.			
The general cuſtoms amount to	472¾	2372	15

As to the particular preſent made to the Almamy, he did not require any muſkets, but

	Bars.	Livres.
Two pieces of guinea-blues	20	100
Two pieces of *platilles* -	6	30
Two bars of ſcarlet cloth -	2	10
Two barrels of gunpowder, of two pounds each - -	4	20
Six ſtrings of amber beads, No. 2	3	15
Two ditto of coral - -	2	10
Six ſilver bells - -	2	10
Two bundles of ſnow-white	2	10
Four quires of paper - -	1	5
Total of the Almamy's preſent	42	210

The preſent of Siry d'Ara, his miniſter.

Two pieces of guinea-blues	20	100
One double-barrelled gun -	20	100
One muſket of the better kind	10	50
Two barrels of powder of two pounds each - -	4	20
One hundred muſket balls -	1	5
One hundred flints -	1	5
Four quires of paper -	1	5
Three ſilver bells - -	1	5
Carried over	58	290

	Bars.	Livres.
Brought over	58	290
Two ſtrings of coral -	2	10
Two ditto of amber - -	1	5
Total of the Miniſter's preſent	61	305

For the preſent of the Tampſir, commiſſioned to receive the cuſtoms.

Two pieces of guinea-blues	20	100
One muſket of the better kind	10	50
Two pieces of guinea-blues -	20	100
Total of the Tampſir's preſent	50	250

N. B. Theſe two laſt pieces of guinea-blues acquitted the article brought to account in the general cuſtoms for his right of preſence. He was better pleaſed to have the two pieces of ſtuff, and we to give them.

Recapitulation of the cuſtoms paid, and preſents made at Saldee, for liberty to trade in the river.

	Bars.	Livres.	Sous.
The general cuſtoms	472½	2363	15
The Almamy's preſent	42	210	
The Miniſter's preſent -	61	305	
The Tampſir's preſent -	50	250	
Total,	625½	3128	15

Theſe cuſtoms are the more conſiderable, as the goods bear a higher value in the river. The barrel of gunpowder, for inſtance, paſſes there for eight bars; the hundred of muſket-flints for two, &c. The calculation in river bars made them amount to no leſs than 839. Reckoning the ſlaves at ſeventy bars, as they were in 1785, the value of twelve ſlaves, and even more, was given for the duties. I paid the ſlave, at Galam, ſeventy bars, namely, four pieces of guinea-blues, which, in the river paſs for

	Bars.
Only eight bars each	32
A muſket of the better kind paſſing for no more than	8
An ordinary muſket	8
A barrel of ſalt	6
A bottle of gunpowder	4
The ſixteenth of an ell of ſcarlet cloth	1
Fifty muſket-flints	1
Fifty muſket-balls	1
Four quires of paper	1
A ſnuff-box	1
A looking-glaſs	1
Two heads of Virginia tobacco	1
Carried over	65

	Bars.
Brought over	65
Three ſtrings of ſnow white	1
Two ounces of red wool - -	2
Twelve ſtrings of white pebbles -	1
Three ſilver bells - -	1
Total river value - -	70

This price was agreed upon by the Marabous of the country. Slaves were dear in 1785, as will be ſeen hereafter by the balance of the preceding years.

The ſlave valued at Galam at ſeventy bars, was only worth ſixty-two three quarters, Senegal currency; for

Four pieces of guinea-blues -	40
A muſket of the better kind -	10
An ordinary muſket -	6
A barrel of ſalt - -	1
A bottle of gunpowder - -	0½
A ſixteenth of an ell of ſcarlet cloth	0½
Fifty muſket-flints - -	0½
Fifty ditto balls - -	0½
Four quires of paper - -	1
A ſnuff-box - -	0¼
A looking-glaſs - -	0¼
Twelve ſtrings of white pebbles -	0¼
Carried over	61

	Bars.
Brought over	61
Three ſtrings of ſnow white -	0¼
Two heads of Virginia tobacco -	0¼
Two ounces of wool - -	0½
Three ſilver bells - -	0¼
Total of the value of a Galam ſlave, according to the current rate of merchandize at the colony, the negro valued and agreed for at ſeventy bars	62¾

The ſlave, at ſeventy bars at Galam, equal to ſixty-two bars three quarters, colony currency, was worth, in French money, only,

	Livres.	Sous.
Four pieces of guinea-blues, at 40 livres - -	160	
A muſket of the better kind	15	
An ordinary muſket - -	7	10
A barrel of ſalt - -	3	
A bottle of gunpowder -	1	4
The ſixteenth of an ell of ſcarlet cloth	0	16
Fifty muſket-flints, at 4lb. per thouſand	0	4
Fifty ditto balls, at eight ſous per lb.	1	
Four quires of paper, at ſeven ſous -	1	8
A ſnuff-box - -	0	12
A looking-glaſs - -	0	3
Carried over	190	17

	Bars.	Livres.
Brought over	190	17
Three ſtrings of ſnow white	0	6
Twelve ſtrings of white pebbles, at 16 ſous per lb. - -	0	10
Two heads of Virginia tobacco, at 35 livres per cwt. - -	0	6
Two ounces red wool, at 10 livres per lb. - -	1	
Three ſilver bells, at a livre a-piece	3	
Total value of the ſlave in French money - -	195	19

The ſlave coſt me then no more than 195 livres 19 ſous, valuing the goods at the higheſt rate. In 1782 and 1783, the ſlave coſt ſixty bars, among which five pieces of guinea-blues and a muſket were given, the reſt in ſmall bars. In 1784 the ſlave coſt likewiſe no more than ſixty bars; but only three pieces of guinea blues, and a muſket of the better kind were given, the reſt was alſo in low bars. In 1785 the captive coſt ſeventy bars, among which were four pieces of guinea-blues.

From theſe ſeveral years a tolerable juſt calculation may be made of a commercial operation, whether more or leſs guinea-blues be given. They are what fix the price of the ſlave, the other articles are conſidered as a

a preſent,

a preſent, the value of theſe unfortunate wretches only conſiſting in the greater or ſmaller quantity of guinea-blues.

	Livres.	Sous.
The ſlave, worth at Galam ſeventy bars, at five livres, amounted in river money to - - -	350	
Which, reduced to their value at the colony, made no more than ſixty-two bars three quarters in Senegal currency - -	313	15
Which ſixty-two bars three quarters, in effective money, amounted to only - -	195	15

From theſe calculations it is eaſy to ſee that the ſum of 12,478 livres, 16 ſous, for the cuſtoms, and the expence of fitting out at Senegal, being divided, we will ſuppoſe among an hundred ſlaves, make 124 livres, 15 ſous, 9 deniers for each.

Hence it follows, that in 1785, the cuſtoms paid, and every thing valued in French money, each ſlave, delivered at Senegal, coſt

	Livres.	Sous.	Den.
Seventy bars, river currency	313	15	
Cuſtoms, &c. - -	124	15	9
	438	10	9

The captains coming to trade at Senegal that ſame year, paid from eight to nine hundred livres, French money, for the ſlave on the return from Galam. The ſlave coſting 438 livres, 10 ſous, 9 deniers, currency of the colony, and delivered there, there was a profit of cent per cent, which proves the advantage attending the Galam trade, ſince there is, over and above, the difference between effective French money, and the ideal money of the colony. I do not undertake to give the exact value in French money, for the accidental loſſes, and expences which cannot be calculated, may be admitted as a compenſation, and the trader may be content to calculate his ſpeculations upon the footing of the money of the colony, with a certainty of a very conſiderable gain.

The dangers to which a man is expoſed in this voyage; the expences occaſioned by the payment of cuſtoms, and the purchaſe of proviſions, added to the wages of the negro crew, will not allow of trading on a ſmall ſcale: it is therefore neceſſary to prepare for the bringing back of a hundred ſlaves; for if only one half can be procured, and a compenſation

penſation be not found in gold, and elephant's teeth, it is indiſputable that the ſlaves would become much dearer, in which caſe it would be more advantageous to remain at Senegal, where at leaſt the trouble and fatigue would be avoided. It is matter of wonder to me how any one can undertake this voyage, without being acquainted with the conſequences. As to myſelf, I cannot now conceive how I could ſo haſtily come to ſuch a reſolution, eſpecially after all the hardſhips I had undergone in Barbary

CHAP. VIII.

Merchandize equivalent to the purchaſe of an hundred negroes with gold and ivory in proportion, at Galam or along the river.

Five hundred pieces of guinea-blues.

Fifty double-barrelled guns.

Eighty ſingle-barrelled ditto, of a good quality.

Fifty ordinary muſkets.

Fifty cutlaſſes.

One hundred and twenty pieces of *platille*, or coarſe linen cloth.

Fifteen reams of paper,

One thouſand pound of gun-powder.

Ten thouſand muſket-flints, large and ſmall.

Ten thouſand muſket-balls.

Looking-glaſſes, ſnuff-boxes, ſciſſars, tinder-boxes; box combs of every kind, two groſs

The total of the cargo would amount, prime-coſt in France, to 27,800 livres.

Four pound of cloves.

Fifty barrels of ſalt. The overplus goes to the laptots.

Twelve pound of ſcarlet wool.

Two pound yellow, two green ditto,

As much coral and amber as poſſible; too much cannot well be provided: gold is obtained in exchange for theſe articles.

Twenty bundles of ſnow white, the bundle contains ten ſtrings only.

Four hundred pound of white and red ſhuffle-boards, more white than red.

Twenty pound of large drinking-glaſſes.

Two hundred and ten pound tobacco-pipes

for

for the uſe of the Poules. They are bartered for millet and tobacco.

The foregoing cargo, freighted at the colony ſhould produce an hundred negroes, 10,000 pound of elephant's teeth, and gold in proportion to the quantity of amber and coral, as well as ſilver bells.

After this ſtatement of articles neceſſary for the river trade, and the notice of ſuch goods as ſerve for the conſumption of Senegal, and of ſuch as being ſolely adapted to the ſlave trade, have no fixed value, it is uſeleſs to give the ſtatement of a cargo for a perſon who ſhould wiſh to trade for more or leſs negroes at Senegal only It is ſufficient to obſerve, that a man ſhould have poſitive information of the current value of goods, and provide himſelf with the underwritten articles only, as circumſtances require.

The returns ſold at the colony eſtimating an hundred negroes at 800 livres each	Livres. 80,000
Ten thouſand pound of ivory at 42 ſous per pound	21,000
Total	101,000

Without

Without reckoning the gold, feathers, and other articles, ſuch as proviſions, &c.

CHAP. IX.

Of the manner of treating the negro ſlaves.

IT is not ſufficient that the overſeer ſhould be merely verſed in all I have hitherto explained, in order to promote the benefit of his employers; he muſt know, beſides, how to manage his captives, to alleviate their ſufferings, to give them hopes of a better fate. He muſt be able to make them conſider the moment of their departure for the Weſt-Indies as that of their deliverance and good-fortune. By theſe means he will prevent inſurrections, and avert much of the mortality which ariſes from ſorrow and deſpair.

As I have been myſelf a ſlave, I can ſpeak from experience, and I declare that I was never ſo much attached to a maſter as when I perceived that, uniting his own intereſt with mine, he was about to transfer me to thoſe by

by whom I ſhould be treated with care and humanity.

If I am deceived in the rules I would lay down, I doubt that a man who has never been in a ſtate of captivity can furniſh better.

An overſeer, therefore, muſt be well informed in theſe particulars, if he chuſes not to expoſe his employers to great and irreparable loſſes. A ſucceſsful ſpeculation, ariſing from favourable circumſtances, ſhould not give him too blind a confidence; he ſhould take care to be always on his guard.

An agent, beſides, ſhould be acquainted with the manner of treating and feeding his ſlaves. He ſhould endeavour to make them look on him as a father; he has then nothing to fear, for a father ſurely is ſafe in the midſt of his children, and an agent is in like ſecurity among his ſlaves, when he knows how to ſoften the rigor of their captivity.

In ſuch an occupation it is eaſy to make himſelf beloved and reſpected; nor can I yet conceive how a man can incur the deteſtation of his ſlaves. I have had more than once as many as a hundred and twenty negroes under my care. I went every day to

ſee

ſee them, and was always in perfect ſecurity among them. Scarcely was there an appearance of a revolt, either at the company's, or at Mr. Vigneux's, but my Banbaras that I left at perfect liberty in the colony, informed me of it. All then was peace about me. I was alone, ſurrounded by my captives, and ſometimes, in caſe of fire, I have put myſelf at their head to give aſſiſtance, and never was one of them tempted to abandon me. I do not ſpeak here of the Yolofs, who were too near the confines of their own country to let any opportunity of recovering their liberty eſcape them; but a part of my Banbaras guarded them while the reſt attended me on ſuch expeditions.

I have even obſerved many of my ſlaves go on board the veſſel with joy, on my aſſurance that they would be well treated and happy, on the plantation where I was going to ſend them. It is by ſuch means as theſe alone, that a man can acquit himſelf well of this painful and dangerous taſk; and I am convinced that an agent who is ignorant of this manner of treating ſlaves, can never ſucceed, either to his own, or his employer's advantage.

Of

Of the propriety of my treatment I was the more convinced, as I never loſt a ſlave by deſertion, although they were not guarded; while in my own time, the company loſt men almoſt every day, notwithſtanding the care of their overſeers, who guarded them with the ſtricteſt ſeverity.

To ſympathize in the recovery of the wretched is the only means of gaining their good will. Never did I loſe ſight of this principle, for I knew, from my own experience, the tendency of ſuch conduct.

Beſides attending to the neceſſary precautions above-mentioned, an agent ſhould alſo be careful to prevent the maladies of the negroes. He ſhould endeavour to diſcover the cauſe of their diſeaſes, and to apply the proper remedies; this is a moſt eſſential point of his duty.

The care of the ſlaves ſhould not be left to ignorant ſurgeons, nor to other underſtrappers. The ſurgeons are, for the moſt part, young men without experience, a thing much to be lamented, for no voyage ſtands more in need of men of medical merit. It is true, that ſurgeons of ability will not, for a ſlight recompence,

compence, undergo the dangers of an African voyage, but, in order to induce ſuch men to enter into their ſervice, the traders ſhould not begrudge to give a handſome recompence, which, however, would weigh light againſt the loſſes from which they would thus be redeemed.

In order to prevent the maladies of your ſlaves, it is neceſſary to diſtinguiſh their reſpective nations, and to claſs each man with his countrymen. The Banbaras are the only tribe that it is not neceſſary to put in irons, provided however, that they have not aſſociated with the Yolofs.

As to the latter, they muſt abſolutely be fettered, watched with the greateſt care, and ſent off as ſoon as poſſible, for they are all enterprizing fellows, excellent ſwimmers, and well acquainted with almoſt all the inhabitants of the colony, whether freemen or Tapades ſlaves, who, by every means in their power will endeavour to favour their eſcape. To obtain their liberty they have only to get acroſs the river. They muſt therefore be obſerved with the greateſt vigilance, and all communication between them and the negroes

groes of the colony muſt abſolutely be cut off.

The Banbaras, on the contrary, who come from the interior parts of Africa, towards the ſource of the Niger, never think of making their eſcape. They are all very laborious, and inſtead of being put in irons, they may with great ſafety be employed in uſeful toil. In order to engage them to act with the moſt ſubmiſſive alacrity, it is ſufficient to treat them with humanity, to feed and clothe them well; by ſo doing you will not only ſecure their good behaviour, but you will form to yourſelf a vigilant guard againſt the ſeditious motions of the Yolofs, to which nation the Banbaras are ſworn enemies.

When the Banbaras find that they are truſted by the whites, they never think of making their eſcape, preferring to be the ſlaves of the Europeans, rather than of a black man, who would treat them with the greateſt cruelty.

The Saracolets, Saltiquets, Poules, Braes, and Wals, muſt alſo be put in irons, but not with ſo much rigour as the Yolofs. One pair of fetters is ſufficient for two ſlaves of theſe

theſe nations, while one, and even two pair of irons is ſcarce enough for every ſingle captive of the Yolofs. You muſt take care that their irons are well rivetted, and examine them every night and morning. Above all, you muſt obſerve, if poſſible, never to put more than twenty of that nation together in one place.

It is contrary to the cuſtom of the French to put the women in irons, and yet they are more dangerous than the men. In complying however with this humane practice, all communication between the men and women muſt be ſtrictly prohibited.

The place where the ſlaves are confined, as well as the perſons of the ſlaves themſelves, muſt be kept in the greateſt cleanlineſs. You muſt make them bathe often, in order to prevent thoſe maladies which too often ſpread cruel havoc in the ſhip.

The diſeaſes to which the negroes are ſubject, are of five ſorts, viz.

1ſt. The venereal diſeaſe.

2d. Ulcers.

3d. The ſcurvy.

4th. The itch.

5th. Worms.

Theſe

Theſe five maladies may be reduced to four, by omitting ulcers, which are not in the leaſt dangerous, being occaſioned only by ſlight wounds, and eaſily cured, except when the blood is infeſted with *virus*.

Of all diſeaſes the ſcurvy is that which attacks the negroes moſt fatally. It will ſometimes depopulate a veſſel in a few days. This malady is occaſioned by foul air, by neglecting cleanlineſs, and ſometimes by the bad quality of the water.

The Banbaras are more ſubject to this plague than the other negroes. Care muſt be taken, therefore, to ſupply them with the freſheſt proviſions that can be procured, without paying any regard to their predilection for every thing that is ſalt; for, having no ſalt in their own country, they no ſooner get the taſte of it in their captivity, than they contract an immoderate liking to it, and mix it profuſely with every thing, they eat. Great care muſt be taken to prevent the dangerous conſequences of this habit.

The itch proceeds from the uncleanlineſs of the captives purchaſed from the Moors. On their way to the colony thoſe ſlaves lie

promiſcuouſly with their maſters, who, for the moſt part, are eaten up by that diſorder. When they arrive at Senegal they communicate the infection to the companions of their miſery, except great care be taken to keep them apart till they be cured. It is therefore neceſſary to put in a ſeparate place the negroes brought down by the Moors, if one would prevent the diſeaſe from infecting the whole habitation.

The worms are almoſt as dangerous as the ſcurvy. They carry off a great number of theſe wretches, and that ſo ſuddenly, that it often happens a man dies before the ſymptoms of the diſorder have been perceived.

The Banbaras are alſo very ſubject to this diſeaſe, eſpecially in the bad ſeaſon of the year, for, accuſtomed in their own country to good water, they cannot endure the water of the colony, which is at that time corrupted. It is dangerous to ſalt their victuals much, for fear of the ſcurvy, but the beſt mode of guarding againſt the danger is to mix with their drink about two ounces of ſpirituous liquor to every quart of water.

The venereal diſeaſe is leſs dangerous at Senegal,

negal than in our climate. Few negroes are exempt from it, and on that account their ulcers are more difficult to cure, and demand a peculiar attention. It is therefore neceſſary to know thoſe diſorders and their cauſes, and to carry with one the proper remedies.

The overſeer ſhould have ſome knowledge of thoſe drugs, by which means he would always have the medicines of a good quality, and ready to be adminiſtered. The ſcarcity of perſons well informed in theſe particulars, renders it neceſſary to take every precaution. Every man has his *noſtrums* for the curing of thoſe diſorders; I ſhall not, however, mention mine, though I have often employed them with ſucceſs.

The following note of the principal articles that ought to form the *materia medica* of an agent, may not be without its uſe.

SALTS.	Nitre
Glauber	Ammoniac
Epſom	POWDERS.
Rochelle	Jeſuits Bark
Duobus	Ipecacuanha
Vegetable	Rhubarb

Jalap
Emetic Tartar
Cremor Tartar
Semeu-contra, or Worm-powder
Hellebore
Euphorbium
Miſletoe
Zedoary
Gentian-root
Saffron
Senna

FLOWERS.

Mallows
Elder
Tuſſilago
Mullein
Violets
Camomile
White Nettles

ROOTS.

Mallows
Water Dock
Strawberry
Liquorice
Dog Graſs
Rhubarb
Angelica

HERBS.

Wormwood
Coralina of Corſica
Fumitory
And ſome other emollient plants, which are not found at the Colony.

OINTMENTS.

Elder
Baſilicum
Oil of Laurel
Styrax
Album Raſis
Galien's Cerat
Roſes
Mallows

POMATUMS.

Citron
Theriaca
Catholicum

Catholicum
Diaſcordium
Confect. Hyacinth
Confect. Hamec

PLAISTERS.

Divine
Diachilon
De Vigo
Hemlock
Diapalma

BALSAMS.

Arcens
Commanders
Balſ. Tranquil
Meliſſe Water
Cologne Water
Goulard
Oil of Turpentine
Spirit of Scurvygraſs
Antiſcorbutic Wine
Arquebuſade Water
Vinegar of the Four Thieves
Volatile Alkali
Burnt Allum
Hoffman's Anoine Liquor
Oil of Sweet Almonds

OTHER ARTICLES.

Barley
Honey
Manna
Senna
Rhubarb
Juniper
Anniſeed
Coriander
Miſletoe
Camphor
Blue Vitriol
White Vitriol
Hartſhorn
Mercurial Pills
Corroſive Sublimate
Rock Allum

CHAP. X.

Route from Senegal to Galam, by way of the River, in leagues, according to the meaſurement of the Negroes.

Leagues.

THE diſtance from the iſland of St. Louis, at Senegal, to Podor, a French fort, erected on the territory of the Poules, is generally eſtimated at - - 70

In the whole extent of the river, as far as this port, the traffic of negroes, millet, and other trifling articles, is carried on during all the year. In the month of May the famous gum-trade is alſo carried on with the Yolofs, the Bracs, and the Wals, who are all of negro race, and with the Bracnarts and Traſarts, two Mooriſh nations; namely, with the Bracnarts in the Deſert, and the Traſarts at Cocq, a point of the iſland on which the fort of Podor is built; and at Portrendie,

Carried over 70

Leagues.

Brought over 70

along the coaſt where the Engliſh are allowed to traffic. From Podor to Doumons - - - 15

Doumons is the firſt mart for the millet trade among the Poules. At this place there is much buſineſs tranſacted in water melon-ſeed, tiger-ſkins, feathers of all kinds, and negro ſoap. This village is ſituated on the northern bank of the river.

From Doumous to Mafou, a place where the tide ceaſes to ebb and flow, and where the ſame articles of commerce are to be found, but in ſmaller quantities than at Doumons - - 8

From Mafou to Haliburum, the firſt place where the navigation of the river becomes difficult, on account of ſand-banks - - - 6

From Haliburum to the famous rock called Dguioul de Diable, or the Devil's Mouth, the moſt dangerous part of all the river - - 30

	Leagues.
Brought over	129
From Dguioul de Diable to the Great Canal - -	4
From the Great Canal at Saldee, the place of general rendezvous of the convoy for the payment of duties -	16
The whole route from Senegal to Saldee	149

All the villages of the Poules, except Doumons are on the bank oppoſite to the Mooriſh territories; none of theſe villages are ſituated on the river ſide, but are generally a league or two up the country. The inhabitants, on hearing the firing of the cannon, at the arrival of the convoy, repair with their articles of commerce to the bank of the river.

I ſhall only inſert the names of the principal villages, without their reſpective diſtances from one another.

Yafanne, a ſmall but pleaſant place, and the reſidence of the firſt miniſter of the Almamy of the Poules.

Boſſeia Matame Validienta
Rendeave Canelle

All

All theſe places belong to the Poules, and are under the government of the Almamy of that nation, and much traffic is carried on there in millet, elephant's teeth, and tobacco, called improperly Galam tobacco, for the plant is not at all cultivated between Validienta and Tuago.

Validienta is the reſidence of a prince whoſe anceſtors were dethroned by the Maraboux of the Poules. The inhabitants of this village and neighbouring country that ſurround it, obey that prince, without however being free from the yoke of the Almamy; they form a province in a certain degree independent, yet in order to eſcape pillage, they from time to time ſubmit to pay tribute to the Poules.

Tuago is the principal reſidence of the Grand Fouquet, one of the four ſovereigns of the Saracolets.

Baquelle is a village of great ſtrength, the moſt conſiderable of any I ſaw in theſe cantons. The lord of the place is a powerful prince, and rivals the authority of the Fouquet.

Cotterat. Yafré.

Galam. From Saldee to this place is reckoned a journey of twenty days, which,

	Leagues.
which, at the rate of eight leagues a day, make - - -	160
From Senegal to Saldee - -	149
Total, from Senegal to Galam,	309

Validienta is the firſt place of any conſiderable traffic in the ſlave trade. Yafré is one of the principal marts for this trade; and in all the other villages of the Saracolet nation, this trade, as well as that of ivory, is carried on in great abundance; and it is at theſe places where the Laptots of Senegal take in the articles neceſſary for their houſekeeping. All the territory of the Saracolets is an open country. The villages are well-built, the lands well cultivated, and the inhabitants well clothed; and in this reſpect they differ very eſſentially from their neighbours the Poules, who are in want of every thing, and whoſe country is extremely unwholeſome through their own neglect; for, as they never fell the woods, nor drain the marſhes, after the manner of the Saracolets, the air they breathe is infectious, and the cauſe of the greater part of their maladies.

Galam

Galam is not the principal mart of trade; it is the place of meeting for the Senegal captains, and the Maraboux of the country. The price of ſlaves being agreed upon here, the traders repair to Tamboucanne, a large village of the ſame country, ſixteen leagues above Galam. The route, therefore, that the caravan which conducts the ſlaves has to take, may from the above-mentioned mart be computed at 325 leagues.

Between Podor and Galam the nations are all Mahometans, and drink very little brandy. Beyond the limits of Galam, up the river, this liquor is a profitable article of trade; the people are almoſt all Pagans, and drink it to exceſs. The negroes between Podor and Senegal, although of the Mahometan perſuaſion, are paſſionately addicted to brandy, which they drink without any ſcruple. The Maraboux alone abſtain from this indulgence.

A longer reſidence in the colony would have given me a deeper inſight into the means of carrying on ſucceſsful trade with theſe nations; yet I truſt, that in the foregoing ſheets I have touched upon what might be conſidered as of moſt general utility.

NARRATIVE

NARRATIVE

OF THE

SHIPWRECK AND CAPTIVITY

OF

M. DE BRISSON.

danger to which ſhips are expoſed in thoſe latitudes from the ſtrength of the currents. I obſerved to him, that as often as I had been there, I had narrowly eſcaped being embayed upon the coaſt of Barbary. This advice, dictated by experience, merited the attention of Captain le Turc; nor did I fail to repeat it the moment I ſaw the ſea aſſume a clearer caſt. I then aſked him if he did not intend to heave the lead. "What are you afraid of?" anſwered he, "Of the land?"—"Why, we are not within eighty leagues of it."

Here let me be allowed to lament the vanity and boundleſs confidence of the maſters of merchant veſſels, particularly of thoſe who have commanded privateers. However important the advice given them, they refuſe it the ſmalleſt regard, and however ſerious the danger with which they are all threatened, they depend ſo entirely on their ſkill, that they rather chuſe to remedy than prevent the miſchief.

A ſimilar anſwer was made me by the mate: alas! they perceived ere long how well founded were my fears!

At midnight, I was awakened by the ſtriking

ing of the ſhip, and ran immediately upon deck, impreſſed with the idea that we were upon a flat; but how great was my aſtoniſhment when I perceived, that we were in a kind of baſon formed by rocks. I haſted to awake the ſleeping crew. "Get up if you value your lives," ſaid I, "we touch the ground." The Captain came upon deck in great conſternation; and ſuch was the terror common to him and his officers, that he gave orders to ſteer towards the rocks. The veſſel thus directed, and at the ſame time ſtrongly impelled by the current, ſtruck three times, and at length remained without motion on the ſand.

All of a ſudden a horrible din aſſailed our ears: the maſts began to crack; the flapping ſails were rent into rags by the violence of the wind; and the loud clamour of the ſailors was confounded with the bellowing ſurge. So great was the conſternation, that no one thought of ſaving his life. O my wife! O my children! cried every tongue, while every hand was lifted up to Heaven. The maſts, however, were ſoon cut away to eaſe the ſhip; but theſe were fruitleſs cares; for

the water had already found its way into the cabin.

In this wretched ſituation, I ſtepped up to the Captain, whoſe diſmay was ſo great, that it prevented him from coming to any reſolution. It was only eighteen months ſince Captain Carſin had met with the like misfortune near Cape Blanco, and by ſhooting himſelf in deſpair, he had occaſioned the loſs of ſeveral lives. Afraid that we might loſe Captain le Turc in the ſame manner, I exhorted him to be patient, and tried to raiſe his drooping ſpirits; but it was in vain, and we ſhould have been irretrievably loſt, if Monſieur Yan the ſecond mate, M. Suret a paſſenger, three Engliſh ſailors, and a few others, animated by my example, had not aſſiſted me in hoiſting out the long-boat, and helped me afterwards to prevent her from being ſunk or ſtove alongſide. We were compelled to ſtruggle thus during a tedious night againſt the furious ſea, hoping that when the dawn ſhould appear and enable us to avoid the rocks, which ſurrounded us on every ſide, we might have it in our power to land in ſafety upon the beach.

All

All theſe precautions being taken, I called out to thoſe on board to throw a tow rope into the boat, that ſhe might be hauled back to the veſſel, in caſe we ſhould be fortunate enough to get ſafe to the ſhore. The captain, the mate, and three fourths of the crew, not daring to be the firſt to try this deſperate chance, theſe were the only means that remained to ſave them.

Scarcely had we touched the water with our oars, when the eddy of the ſea forced them out of our hands; the boat was overſet, the waves diſperſed us, and threw us all upon the beach, except M. Devoiſe, brother to the Conſul of Tripoli, in Syria. I ruſhed into the ſea, and had the good fortune to reſcue him from a watry grave.

Our wretched companions, who had remained on board the ſhip, no longer looked up to us for aſſiſtance; but I ſoon revived their fainting hopes, by leaping into the water with M. Yan, whoſe zeal was ever ready to ſecond mine, and who found means to prevail upon the reſt to join us in our endeavours to get the boat afloat. We effected it with a great deal of labour; but great was our re-

compence alſo, when we had put the reſt of the crew aſhore! We only eſcaped, however, from this firſt danger, to be the victims of another of a ſtill more dreadful kind.

I aſked the captain at what diſtance he ſuppoſed we might be from Senegal; but was far from being ſatisfied with his anſwer. Not knowing conſequently what route to follow, I told my companions, that I could hardly flatter myſelf that I ſhould be able to lead them to ſome hamlet of the Trargea nation, where I might hope to meet with ſome of the Arabs with whom I had had dealings at the ſettlement of Senegal. "In that caſe," added I, "our captivity would be leſs rigorous and of ſhorter duration. But I dread our meeting with ſome horde of the tribes of Ouadelims, and Labdeſſeba, a ſavage race, whoſe only food is the milk of their camels, and who are for ever wandering up and down the deſert."

We had ſcarcely landed, when I prevailed upon my companions to climb up the rocks, and to try to diſcover on what ſhore Providence had thrown us. When we had reached the ſummit, we perceived an immenſe plain, covered with white ſand, over which were thinly

thinly ſcattered a few creeping plants, not unlike the branches of coral. The ſeed they bear is of the ſame colour, and nearly of the ſame form as muſtard-ſeed. The Arabs call it *Avezoud*, gather it, and make a paſte of it, that they conſider as a luxury. At a great diſtance, the eye could diſcover hills of ſmall elevation, which being covered with a ſpecies of wild heath, reſembled an extenſive foreſt.

While walking towards theſe hills, I perceived ſome camel's dung upon the ground, and ſoon after ſaw ſeveral grazing in different places. We could then no longer doubt that this diſtrict was inhabited, and felt ourſelves more at eaſe after the diſcovery; for without knowing among what people our fate had conducted us, we were the happier on approaching human habitations, as hunger, which began to be importunate, might have driven us to direful extremities. No one knew better than I what we had to fear from it; and the effects of thirſt were ſtill more to be dreaded.

This ſad reflexion occupied my mind, when I perceived ſome children at a diſtance, haſting to collect their herds of goats, and to

drive them away. I concluded from thence that we had been deſcried, and that our appearance had excited ſome apprehenſion. The cries of the children ſpread the alarm through the neighbouring camps, and we ſoon ſaw the inhabitants advancing to meet us. No ſooner did they make out what we were, than they ſeparated, began to ſkip and dance upon the ſand, covered their faces with their hands, and howled and cried in the moſt dreadful manner; this was enough to convince us that they were little acquainted with European faces. Their geſtures, and the meaſures they took to ſurround us, did not afford a favourable preſage. I therefore told my fellows in misfortune not to ſeparate, but to walk on in an orderly manner, until I ſhould be near enough to make myſelf heard. In my former voyages to Senegal, I had learnt a few words of Arabic, from which I hoped to derive much advantage on the preſent occaſion. I began by tying a white handkerchief to the end of my cane, in the form of a flag; Perhaps, thought I, they may have ſome knowledge of this ſignal, eſpecially if any of them have been at Senegal; or if they have ever ſeen

ſhipping

ſhipping on their coaſt, they will know us to be unfortunate ſhipwrecked Frenchmen.

When we drew near the ſavages, ſome of my companions, among whom were the firſt and ſecond mates, diſperſed; but they were immediately ſurrounded and ſeized by the collar. It was not till that moment, when the rays of the ſun were reflected from the poliſhed ſteel of their daggers, that we diſcovered them to be armed; for not having perceived it as yet, I had advanced without fear. The two unfortunate men, who had been carried off, not making their appearance again, all my efforts to ſtop the others became fruitleſs: fear took poſſeſſion of their minds; they uttered unanimous cries of deſpair, and ran off in various directions. The Arabs, armed with weighty cutlaſſes, and little maces, ruſhed on them with incredible ferocity; and I ſoon beheld ſome of them wounded, and others ſtripped naked, and ſtretched out almoſt breathleſs on the ſand.

In the midſt of this horrible maſſacre, I perceived an unarmed Arab. From his dreſs I took him for one of thoſe who had accompanied Prince Allicoury, in a viſit he had formerly

merly made me on the Iſland of St. Louis, and immediately I ran to throw myſelf into his arms; but after viewing me for ſome time, he caſt upon *me*, upon the mate, Monſieur Devoiſe, and five others of the crew, who had never quitted me, a look of diſdain, which told us but too plainly, that we were not leſs unfortunate than the reſt: he took me by the hand, looked at it with attention, counted my fingers, and put his hand into the hollow of mine, making at the ſame time ſeveral motions with his head. He then aſked me who I was, what I came to do there, and how I had found my way thither. I traced the form of a ſhip upon the ſand, and with the aſſiſtance of the few Arabic words I was acquainted with, and of my geſtures, I found means to make him underſtand that I ſolicited his aſſiſtance to conduct us to the place of our deſtination. I added that I had about me wherewith to recompenſe his trouble, and this laſt article he ſeemed to underſtand better than the preceding ones; for immediately after he locked his fingers in mine, as an aſſurance that from that moment we were cloſely connected; and told me with equal

equal haſte to deliver to him the effects of which I had juſt ſpoken. I gave him two very handſome watches, one a repeater, with the chains belonging to them, a gold ſtock-buckle, two pair of ſilver buckles, a ring ſet with brilliants, a ſilver cup, fork, and ſpoon, and two hundred livres in ſpecie. I thought I remarked, that though much pleaſed with the trinkets, &c. he was ſtill more ſo with the money. With great care, and ſtill greater myſtery, he hid his treaſure in his blue ſhirt, promiſing not to abandon me. The precaution I had taken in ſaving theſe valuable effects, proved to me, in the end, an almoſt inexhauſtible ſource of ſorrow.

As ſoon as the Arab's booty was ſecure, he aſked on what part of the coaſt we had been ſhipwrecked. I pointed it out to him; and he immediately called ſeveral of his people, and told them to follow him. From the manner in which they addreſſed him, I perceived that my protector was a man of conſequence; and indeed he was their prieſt, whom they call *Talbe*.

When arrived at the ſea-ſide, they began to utter loud cries of joy; but the jealouſy, viſible

viſible in their faces, ere long called up the ſpirit of diſcord. They determined to make us ſwim on board, and get out of the ſhip every thing it was poſſible to ſave; but we all declined it, on the pretence of not ſwimming, and they were obliged to go aboard themſelves. How ſtrongly was the fear of not having as much as thoſe who had ſwum to the ſhip, expreſſed by thoſe who remained aſhore! The women were particularly outrageous.

In the mean time the news of our ſhipwreck was already ſpread over the country; and the greedy ſavages, whoſe numbers could not fail to excite ſtill further jealouſy, were ſeen running down from every quarter: they ſoon came to blows, and ſeveral loſt their lives. The women, enraged at not being able to plunder the ſhip, fell upon us, and tore off the ſmall remains of clothes we had upon our backs: they were particularly attentive to mine, which I had preſerved till then, and which they thought deſerved a preference.

My maſter, who was more like any thing elſe than a warrior, and who perceived that the

the number of Arabs was every moment increaſing, called two of his friends, whom he very wiſely admitted to the partnerſhip of twelve ſhipwrecked men that had put themſelves under his protection. This was the beſt means of acquiring partizans, and of preſerving the portion he had reſerved for himſelf. After having made the neceſſary ſtipulations, as well for ſharing what had already been got out of the ſhip, as for the diviſion of the ſlaves that had been made, he withdrew from the crowd by way of ſecuring us againſt any inſult. It was in a miſerable hut, covered with moſs, that we were lodged, or rather heaped upon one another.

Our maſter's firſt care was to ſearch us ſcrupulouſly, for fear we ſhould ſtill have any thing concealed. Unfortunately for them, my companions had not been able to keep the ſmalleſt article for him, ſo that in his ill humour he treated them without the leaſt regard. He took away even their ſhirts and handkerchiefs, giving them to underſtand that if *he* did not, ſome other would. He wanted to go the ſame length with me, but I told

I told him that I had already given him enough, and he deſiſted.

Not knowing as yet what horde I had fallen in with, I addreſſed myſelf to my maſter, with a view of obtaining information on that head, and by means of words and ſigns had with him the following converſation: "What is your name, and that of your tribe? And why did you avoid the bands that advanced to the ſea-ſide?"—"My name is Sidy Mahammet del Zouza; my tribe is that of Labdeſſeba; and I avoided the Ouadelims becauſe we do not live with them on friendly terms. But, pray what is your name? Are you the brother of theſe men?" ſhewing me my companions. I anſwered his queſtions: but I was much afflicted at finding that we were fallen into the hands of the moſt ferocious among the inhabitants of the Deſerts of Arabia. I foreſaw that we ſhould have nothing but hardſhips and trouble to undergo, till the moment of our deliverance. But how were we to be delivered? Alas! I hardly dared flatter myſelf with the hope.

My fears were but too well founded. My maſter, after having buried the little treaſure with

with which I had juſt enriched him, returned to the beach, to ſee what was coming to him of the plunder of the ſhip. During his abſence a band of Ouadelims came to beſiege our retreat. They ſacked, plundered, and overturned every thing. They laid hold of ſome of us by the throats, of others by the hair; two of them advanced towards me, took me by the arms, and dragged me firſt one way, and then another. The ſmall remains of my dreſs became the object of their jealous fury. More of them run up, ſurround, and carry me off; and after having torn off my ſhirt and neck-handkerchief, puſhed me behind a heap of ſand. There they committed all kind of outrages upon my perſon: I gave myſelf up for loſt, and thought that I was going to expire beneath their blows. The cords with which they were preparing to tie me, ſeemed to announce that my laſt hour was at hand. I was in this cruel expectation, when one of the aſſociates of my maſter ran up, quite out of breath. "Stop," cried he, "you have committed unheard of outrages in the hut of Sidy Mahammet, our talbe. Not contented with having

having carried off his ſlave, you have, in your blind rage, trod under foot the holy books of our religion; the prieſt, incenſed at the indecency of your ſacrilegious conduct, has inſiſted that the old men of both parties ſhould aſſemble, and judge the guilty in full council. Believe me; give him back his ſlave; it is the only means to appeaſe his anger, and prevent the conſequences*." This threat produced the effect that Mahammet's emiſſary expected. I was delivered up to him by thoſe who had treated me ſo cruelly, after having ſeparated me from my companions in misfortune. He took me away immediately, to lead me to a new ſcene of torture.

Nouegem, for that was the name of the man who had juſt delivered me, conducted me directly to the place where the council was aſſembled. "Here," ſaid he, introducing me, "is Sidy Mahammet's ſlave: I have been following him the whole day, that I

* I was not as yet ſufficiently maſter of the Arabic to comprehend this ſpeech and ſeveral others that I ſhall mention; but when I underſtood that language better, I begged my maſter to repeat them.

might

might not loſe ſight of him; and after much danger and fatigue, I have got him out of the hands of thoſe who had carried him off. I aſk, as the reward of my pains, that he may be one of the ſlaves that are to belong to me, I have the greater right to him, as I ſaw him deliver to his maſter a quantity of effects, which ſeemed to be very valuable." Immediately a crowd of women and children gathered round me. They looked at me attentively, and all cried out together, *Es Rey*.

Sidy Mahammet, enraged at what Nouegem had juſt revealed in regard to his treaſure, and at the pretenſions he had juſt diſcovered, caſt upon him a look full of contempt and anger, and ſpoke as follows: "Whether this Chriſtian be *rey* or not, he belongs to me: he came of his own accord to throw himſelf into my arms, and I have promiſed to protect and conduct him to Prince Allicoury. I have given my word, and I hope the tribunal will make a diſtinction in favour of my rights, between a man of my character, and ſuch a one as Nouegem, whom I ſhould puniſh ſeverely if I treated him as he deſerves." The reader may judge from

from hence of the pride of the Arabian prieſts.

"Since ſuch are your pretenſions," anſwered the Arab, "and as your ſlave cannot be mine, he ſhall die by my hand." On ſaying theſe words, he drew his dagger to ſtab me. I ſtood trembling beneath the barbarian's threatening ſteel; but my maſter, without loſs of time, threw upon me a kind of roſary * of enormous length; he then took a little book which hung to his girdle: and at the ſame inſtant the women ruſhed upon me, and took me out of the hands of Nouegem to deliver me into thoſe of the wrathful prieſt, ſo much were they afraid leſt he ſhould pronounce an anathema againſt his adverſary. The council in a body approved the talbe's exertion of authority; while the conduct of the women was much laughed at, and applauded at the ſame time.

At a few paces from the place where the ſcene had juſt paſt, I found my fellows in misfortune, whom I had deſpaired of ever

* The talbes wear a long ſtring of 115 ſmall black balls, and make uſe of them as the Catholics do of their roſaries.

ſeeing

ſeeing again. But, good heavens! in what a ſtate did I find them! they had already begun to feel the torments of hunger. They had ate nothing for two days; nor was I leſs exhauſted than they; but the critical circumſtances in which I had found myſelf, had ſo agitated my ſpirits, that I had in a manner loſt the faculty of feeling the want by which I was ſo hardly preſſed.

When become a little more tranquil, I reflected on the danger from which I had ſo fortunately eſcaped; and my emotion was ſo great that I could not refrain from weeping. I endeavoured to conceal from every eye this teſtimony of my ſenſibility and grief. But ſome women perceiving it, inſtead of being moved to compaſſion threw ſand in my eyes, as they ſaid, to wipe away my tears. Luckily the night coming on, and concealing me from their view, ſaved me from the fury of theſe monſters.

Three days had already elapſed ſince we were made ſlaves, and we had as yet had nothing to eat but a little meal, ſpoiled by the ſalt water, and rendered ſtill more deteſtable by a mixture of barley-meal, that had been

long kept in goat ſkins; and even this wretched repaſt was interrupted by cries of alarm, which we heard at ſome diſtance.

One of Sidy Mahammet's friends ran up to him to adviſe him to hide himſelf as faſt as poſſible, as the Ouadelims were pouring in from all quarters, with the intention of carrying off what his horde had captured. "Fly with your ſlaves," ſaid he, "while I go and aſſemble ſome of our people; and at the dawn of day we will ſet off on our march to return to our habitations." I have ſince learned that the Arabs of the horde of Labdeſſeba had only repaired to the ſea-coaſt three days before our ſhipwreck, to gather wild grain for the ſubſiſtence of their families. A place of rendezvous was agreed upon; after which we went and hid ourſelves behind ſome hillocks of ſand, where we remained till ſome Arabs of a different tribe, but equally intereſted in the preſervation of their plunder, came to join us, and reinforce our band. A guide, who had gone before us, had placed ſmall pyramids of ſtones from diſtance to diſtance, to point out the road we were to follow, and to prevent our falling

falling into the midſt of ſome hoſtile horde, particularly that of the Ouadelims. Theſe people, indeed, are univerſally ſo greedy and rapacious, that friends, or enemies, they are almoſt equally to be feared. At break of day, all thoſe that had Chriſtian ſlaves, having joined us, we ſet off on our march for the inland country, where reſided the families of our reſpective maſters.

It is impoſſible for me to expreſs how much we had to ſuffer, eſpecially from thirſt. It became ſo painful to us to move our tongues, that we did not dare to aſk one another any queſtions. We were obliged to go the ſame pace as the camels, which were hurried on at a rapid rate; and our maſters, from the fear of our being taken from them, marched and counter-marched us ſo many different ways, that it was fifteen days before we reached their habitation, while, by following the direct road, we ſhould have arrived there at moſt in five.

After having climbed up mountains of a prodigious height, and entirely covered with ſmall grey ſtones as ſharp as flints, we deſcended into a ſandy bottom, thickly ſown

with prickly thiſtles. There we ſlackened our pace: the ſoles of my feet were by this time all over blood, and it became impoſſible for me to get on any further. My maſter was therefore obliged to take me up behind him on his camel; but this attention on his part, ſo far from being a relief to me, was the cauſe of my ſuffering unheard of torments. The camel's pace is naturally very heavy, and his trot exceedingly hard. As I was naked I had nothing between me and the animal's bare back, ſo that in a ſhort time I was dreadfully galled. My blood ſtreamed down the flanks of the camel: but this ſpectacle, inſtead of exciting the ſenſibility and compaſſion of theſe barbarians, ſerved them as matter of amuſement. They made a ſport of my ſufferings; and that they might enjoy it the better, urged on the beaſts upon which they were mounted. My ſores would no doubt have become incurable, if I had not come to a violent, though neceſſary reſolution, that of letting myſelf fall upon the ſand. All the hurt I met with in falling, was the being pricked from head to foot by the thiſtles, with which I have already ſaid the ground was covered.

In

In the duſk of the evening, we perceived a very thick ſmoke, and I thought we were approaching ſome hamlet where we ſhould find ſomething to eat, and above all ſomething to drink; but I ſoon ſaw that it was nothing but underwood, behind which our guide had taken up his lodging. I went and ſtretched myſelf out behind a buſh, and there waited for death; but ſcarcely had I laid down when an Arab of our company came to make me get up and unload his camel. I was ſo incenſed at the manner in which this man gave me orders, that I anſwered him without any ceremony. Immediately he ſnatched off my head an old ſailor's hat that had been given to me inſtead of my own, ſpit upon it as a mark of contempt, and ſeized me very roughly by the arm to drag me towards the camel. As ſoon as he laid his hand upon me, I was no longer maſter of my reſentment. I began by giving him a blow in the face with my fiſt; then diſengaging myſelf from his hands, I took up a ſtick with a lance at the end, and ran up to ſtrike him, but he took to his heels, and thus eſcaped the effects of my anger.

At the ſame inſtant I perceived my maſter advancing towards me. Not knowing his deſign, I called out to him that if his intention was to avenge his countryman, he would find me prepared to go any length, rather than ſuffer myſelf to be ſtruck. My reſolution and threats made him laugh; however he diſpelled my apprehenſions, by telling me I had nothing to fear. This adventure made me imagine that with firmneſs I might avoid a great deal of ill-treatment, to which I could not fail of being expoſed, if I ſhewed any ſigns of fear, and I often experienced afterwards, that this idea was well-founded. Theſe Arabs are only brave where they meet with no reſiſtance.

Soon after I ſaw preparations made which gave me a great deal of uneaſineſs. Flints were heated in a large kind of furnace; I ſaw a great ſtone, which was lying under a buſh, taken up; a hole was dug in the earth, and the Arabs frequently repeating my name, burſt into violent fits of laughter. At length they called me, and made me draw near the hole they had juſt dug. He, whom I had beat, made me a number of ſigns with his hand, paſſing

paſſing it backwards and forwards along his neck, as if he was going to cut off his head, or meant to make me underſtand that I ſhould loſe mine. Determined as I was to make a ſtout reſiſtance, all theſe geſtures excited very unpleaſant feelings. But how great was my ſurprize, when, on approaching the cavity, I ſaw a leathern bottle, a little bag containing barley meal, and a goat that had been lately killed taken out of it. The ſight of theſe proviſions reſtored me to my tranquillity, although I was ignorant of the uſe to which the heated flints were to be applied. At length I ſaw a wooden veſſel, in which ſome barley-meal had been thrown, filled with water; and the heated pebbles thrown into it ſerved to make it boil. It was thus that our maſters made a kind of paſte, which they kneaded in their hands, and ſwallowed without chewing. As to us ſlaves, our repaſt conſiſted of the ſame meal mixed up with water: it was thrown upon a carpet which ſerved our maſter to put under his feet during the prayer, and as a mattraſs at night. After having for a long while kneaded this paſte, he delivered it to me to divide it with my

fellow ſlaves. It is impoſſible to conceive how nauſeous it was to the taſte. The water with which it was made, had been procured upon the ſea-ſide, and then incloſed in a raw goat's-ſkin; to prevent it from corrupting, a kind of tar had been put into it, and had given it a moſt horrid ſmell. The ſame water was given us for our drink, and bad as it was, in very ſmall quantities.

The Arab whom I had ſtruck, hearing that I complained, gave me the remains of his paſte, and told me that the next day we ſhould eat the goat, which had been killed on purpoſe for us, as he had given me to underſtand by his ſigns. I teſtified to him, half by words, and half by geſtures, my great ſurprize at the finding of theſe proviſions; and he employed the ſame language to tell me, that the guide, who had gone on before us, had procured them in a neighbouring hamlet, and had hid them under ground, to conceal them from the ſight of the Moors, in caſe any ſhould paſs that way. Theſe details aſtoniſhed me, but leſs, I muſt confeſs, than to ſee the reſentment of this Arab converted into acts of kindneſs and complaiſance. When our

our repaſt was over, each of us retired to ſleep behind a buſh.

As early as the dawn of day, we heard our maſters voices, ordering us to aſſemble and load our camels. After having obeyed them, we continued our journey with the ſmall quantity of proviſions that remained. It was almoſt noon when we halted in a plain, where we did not find a ſingle tree to ſhade us from the rays of the ſun, which came down perpendicularly upon our heads. There we were employed in unloading the camels, and in tearing up roots to make a fire, a piece of buſineſs the more diſagreeable, as in this country all the trees, roots and ſhrubs are covered with thorns. As ſoon as the fire had heated the ſand, the goat was entirely covered with it, and we continued to feed the flames, while our maſters regaled themſelves with the raw greaſe; they even ſeemed to conſider it as a great dainty. As ſoon as the meat was dreſſed, it was taken up; and the Arabs, without giving themſelves the time to take off the ſand that was ſticking to it, devoured it with incredible voracity. After having well gnawed the bones, they made uſe

uſe of their nails, the better to tear away the little remaining fleſh; they then threw them to us, enjoining us to eat with diſpatch, and reload the camels, that we might renew our march without delay.

The ſun was near ſetting, when by the light of its fiery rays (for in this country the ſun almoſt always ſets in a red horizon) we diſcovered tents ſcattered here and there upon a riſing ground, and flocks and herds returning from paſture. The inhabitants of the camp we were approaching came out in crowds to meet us; but, far from practiſing the kind laws of hoſpitality in our regard, they loaded us with abuſe, and made us ſuffer the moſt inhuman treatment: two of my fellows in misfortune were reduced to a moſt dreadful ſtate; the women eſpecially, far more ferocious than the men, took a pleaſure in tormenting them. The reſiſtance our maſters dared to oppoſe was a very feeble one; they ſeemed on the contrary delighted to ſee that more attention was paid to us than to the lading of their camels.

I had removed to a little diſtance from mine, when all on a ſudden, perceiving a man level a double-

a double-barrelled gun* at me, I preſented my breaſt to him, and bad him fire. This act of firmneſs, to which he was no doubt little accuſtomed, aſtoniſhed him, and his ſurprize contributed to ſtrengthen my idea, that an appearance of not fearing theſe people, keeps them in awe. I was walking up to the man in queſtion, when a ſtone, thrown by an unknown hand, but which I ſuſpected to be that of a woman, ſtruck me on the head. I was ſtunned for a moment; as ſoon as I recovered my ſenſes, I fell into a violent rage, and called out for vengeance. This was enough to ſpread fright and terror among the children; and even the ſavages, who were come out to meet us, not knowing what might be the matter, took flight. One of them, however, before he retired, ſtruck me on the breaſt with the butt-end of a muſket, and made me vomit blood. If I could have diſcovered the man who dealt the blow, I would have revenged myſelf at all events;

* In the courſe of a few years paſt, ſeveral ſhips going on the ſlave-trade have been loſt on that coaſt: the Arabs having taken out the cargoes, it is not ſurprizing that they ſhould have muſkets in their poſſeſſion.

reduced

reduced as I was to the neceſſity of making my complaint, I did it with ſo much vehemence, that I excited the curioſity of ſome of theſe monſters. They aſked my maſter who I was. "He is a Chriſtian," anſwered he, "who muſt needs be very rich. He has a great quantity of muſkets, balls, flints, and ſcarlet cloth *. To judge how much he is ſuperior to the reſt, it was ſufficient for us to ſee that he was far more richly dreſſed, to perceive that his linen was perfumed with a very agreeable ſcent †, and to know that he received Prince Allicoury, his wife, and all his retinue at his houſe."

I had thought to avoid a great deal of bad treatment, by ſaying that this prince had come to pay me a viſit; and to prove it I had mimicked his buffoons, who are called *egeums*. This kind of farce pleaſed my maſter ſo much, that he made me repeat it as often as he had an opportunity. He made uſe of this little ſtratagem to divert thoſe by whom he

* He thought that the ſtores in the king's warehouſes belonged to me.

† This ſcent was nothing more than lavender, of which my linen had retained the ſmell.

feared

feared to be plundered, and to keep their attention otherwiſe engaged. Scarcely had he mentioned my talent for imitating the egeums, when I was ſurrounded by men, women, and children, who continually repeated to me *ganne*, ſing*. As ſoon as I had done, they made me begin again, and I was obliged to comply, as well to amuſe them, as to procure (why ſhould I not confeſs it) a few drops of camel's milk, the reward of this ſorry buffoonery.

We ſtaid only one day in this canton, the inhabitants of which, however ill-diſpoſed in the beginning, were good enough to give us proviſions for three or four days. The plains we traverſed in advancing towards the eaſt, were covered with little pebbles, as white as ſnow, and as round and as flat as a lentil. While walking we heard a hollow ſound beneath our feet, as if the ground had been excavated. Theſe regions afford no variety, the country being entirely flat, and not producing any plant whatever. The horizon is

* This nation is very fond of ſinging: they generally range themſelves round him who affords them this pleaſure.

there

there obſcured by a reddiſh vapour. It looks as if there were burning volcanoes on every ſide. The little pebbles ſting the feet like ſparks of fire: neither bird, nor inſect, is ſeen in the air: a profound ſilence, that has ſomething dreadful in it, prevails. If now and then a ſmall breeze ariſe, the traveller immediately feels extreme laſſitude; his lips crack, his ſkin is parched up, and little pimples, that occaſion a very painful ſmarting, cover his body. Our conductors, who had advanced into theſe regions to avoid ſome hordes, from whom they would have had much to fear, were not more exempt than ourſelves from the ills we ſuffered in this tract of country, into which the fierceſt animals dare not adventure. The rays of the ſun ſtruck upon the pebbles, and I was afraid at every inſtant leſt the reflection ſhould deprive me of my ſight.

We proceeded from this immenſe plain into a ſecond, which the wind had furrowed from diſtance to diſtance with a firm ſand of a reddiſh colour. Some odoriferous plants which reared their heads above the ridges of the furrows, were inſtantly devoured by the camels,

camels, almoſt as famiſhed as ourſelves. We had the good fortune, in quitting this ſandy plain, to find a bottom ſurrounded with mountains, the ſoil of which was white, and of a marly nature. It was in this kind of valley, at the foot of ſome broom, forming a kind of bower with its interwoven branches, that we met with water to quench our raging thirſt. We drank it with unſpeakable pleaſure, although it was very bitter, covered with green moſs, and of a fœtid ſmell.

The evening, however, made us amends, by bringing us to a horde that was encamped at the diſtance of a few leagues. We there met with a very good reception, the road to other habitations was pointed out to us, and we were told that we ſhould meet with all the neceſſary aſſiſtance to enable us to reach the reſidence of our maſters. This event was the more fortunate, as our guides had loſt their way.

My maſter's brother-in-law, who was one of the chiefs of the horde, took particular care of all the ſlaves. He ordered camel's milk, and oſtrich's fleſh dried in the ſun, and chopped up ſmall, to be given us. I do not know

know what prepoſſeſſed him in my favour; but he walked up to me, and addreſſed me thus: "Unfortunate Chriſtian, my brother has been long my debtor, if you will conſent to attach yourſelf to me, he and I will ſettle the matter between us." This propoſal made me tremble; for it ſeemed to threaten me with a long captivity. I was ſo firmly perſuaded that mine was to be of ſhort duration, that I ran in haſte to acquaint my maſter with the intentions of his brother-in-law, and begged him not to conſent to any ſuch arrangement. I gave him to underſtand that my ranſom would amount to more than his brother would give him. "Do not be uneaſy," ſaid he, "when you leave me, it ſhall be to go to Morocco or Senegal; and that ſhall be ere long." This hope filled my heart with inexpreſſible joy. However, notwithſtanding my grateful ſenſe of Sidy Sellem's kind behaviour, his propoſal left unpleaſant apprehenſions in my mind. He perceived it, and told me that I might one day repent the not having accepted his offers. I attributed this diſcourſe to his deſire of having me in his poſſeſſion: but I afterwards diſcovered that he had not deceived me.

After

After three days reſt among the Arabs of the horde called Larouſſye, we ſet off again on our march, to advance further up the country, where we were to find the families of our conductors. It was not till after ſixteen days of fatigue, and the moſt dreadful want, that we arrived quite ſpent, and almoſt reduced to ſkeletons.

At ſun riſe we diſcovered a hamlet that ſeemed at firſt ſight a delightful abode. Several tents ſpread under tufted trees, and innumerable flocks and herds feeding upon the hills, made this place look like the retreat of happineſs and peace; but, on a nearer approach, it aſſumed quite a different appearance. The trees, of which I had admired the verdant foliage, were old gum-trees; and their boughs thick-ſet with thorns, rendered the ſhade they diffuſed about them inacceſſible. We were ſoon perceived upon the declivity of a hill, which led to the abode of our maſters.

Several black ſlaves, generally employed to tend the camels, came out to meet them, to kiſs their feet, and enquire about their welfare; while the children, at a greater diſtance, made the air re-echo with their joyful cries,

and the women ſtanding reſpectfully at the entrance of their tents, waited for their huſbands. As they approached, their wives advanced with a ſubmiſſive air, laid their right hand upon their huſbands' heads, kiſſed it, and threw themſelves proſtrate on the ground. This ceremony over, they caſt on us a look of curioſity, and began immediately to load us with abuſe. The children, following their example, pinched us, pulled out our hair, and tore our fleſh with their nails. Their cruel mothers called them ſometimes towards one of us, ſometimes towards another, and took a pleaſure in ſeeing us tormented. Wretched men that we were! worn out with fatigue, hunger, and thirſt, we had impatiently deſired the moment of our arrival: could we, alas! foreſee the new tortures that awaited us.

In the mean time our maſters divided their ſlaves. As ſoon as mine had received the careſſes of all his family, I aſked him which of the women that ſurrounded him was his favourite: he ſhewed her to me; and I approached to give her two handfuls of cloves, that he had carefully preſerved, on purpoſe that

that by offering them to her, I might attract a more favourable notice. I knew that the Mooriſh women were paſſionately fond of odours, particularly of that of cloves. However, ſhe received my preſent with inſulting haughtineſs, and drove me from her tent with contempt. A moment after, this woman, the moſt ſpiteful I ever knew, and hated by all about her on account of the malignity of her diſpoſition, came to order Meſſ. Devoiſe, Baudré, and myſelf, who had fallen to her huſband's lot, to unload the camels, to clean a kind of kettle, and to go and tear up roots to make a fire. While ſhe was come to make known her will to us, her dear huſband had fallen quietly aſleep on the knees of one of his concubines.

The hope of ſoon obtaining my liberty gave me the fortitude neceſſary to enable me to bear the hard uſage of this tyrannical woman. I ſet off then to make faggots; but how great was my diſtreſs, when on my return, I ſaw two of my fellows in misfortune cruelly beaten, and ſtretched out upon the ſand. They had been treated thus, becauſe, their ſtrength being entirely exhauſted, they had

not been able to fulfil the taſk aſſigned them. I awaked my maſter with redoubled cries, and though I as yet ſpoke the language but imperfectly, I undertook to addreſs to him the following ſpeech: "Did you then only bring us here that we might be killed by your cruel wife? Recollect the promiſe you made me; conduct me without delay to Senegal, or to Morocco; otherwiſe I declare to you, that, were it to coſt me my life, I will have you robbed, if I cannot do it myſelf, of all the valuable effects I delivered to you. I ſhall eaſily find a maſter, who will treat me with more humanity than you do."

The approach of ſeveral of his neighbours, witneſſes to the vehemence of my anger, ſeemed to give great uneaſineſs to my maſter, who was afraid that I ſhould recount the number of the effects delivered to him. He came to me, took me by the arm, and puſhed me haſtily into his tent, deſiring me not to make ſo much noiſe. He then offered me a porringer of milk: "Carry it," ſaid I, "to my companions, who are dying of want." He anſwered that he was going to give them ſome, and that he begged me to be quiet. I then ſhowed

ſhowed him my bleeding and excoriated arms. "Recollect," ſaid I, in my broken language, "that at the moment of our ſhipwreck, you exclaimed, on looking at my hands, *theſe are not accuſtomed to laborious work*; and yet you require from me the hardeſt labour. Your countrymen experience very different treatment in my country." He was aſtoniſhed to hear that Moors ever went to France. "We will talk of that another time," replied he; "in the mean while do not deſpond, I will take as much care of you, as of my own ſon. I forbid you," added he to his wife, "to require him to do the leaſt hard work, as I forbid him to obey you. Let ſome barley be boiled for theſe ſlaves. I ſhall come ere long to ſee if my orders have been executed." From that moment I became the object of the favourite's moſt implacable hatred.

The end of Auguſt was approaching faſt, without my ſeeing the ſmalleſt travelling preparations. I had already aſked Sidy Mahammet what he was waiting for to conduct me to Senegal. He anſwered that he was looking out for two ſtout and vigorous camels, that might be able to bear the fatigue of the journey,

and that we ſhould ſet off as ſoon as he could procure them. I was the more deſirous of expedition, as the nights began to be very cool; and the abundant dew wetted us behind the buſhes, which ſerved as for a retreat; it is true we found a reſource in this dew, ſince by ſcooping it up in our hands from off our naked bodies, it helped to quench our thirſt, the rage of which was not diminiſhed by the coolneſs of the night; and this was a drink we preferred to our urine, to which we were very often reduced.

I ſpoke a ſecond time to my maſter, who anſwered in ſuch a way, as to perſuade me of every thing he thought proper. "Do you think," ſaid he, "that it is poſſible to travel in ſuch hot weather without proviſions, and above all without water? We ſhould alſo meet with great difficulty in getting to Senegal, the river that ſurrounds it having overflowed all the plains; we ſhould likewiſe have reaſon to fear the Arabs of the horde of Trargea, who are our enemies. I tell you the truth," added he, "we ſhall be obliged to wait till the month of October. At that period the rain will water our deſerts, and procure us paſture

paſture for our camels. It would be impoſſible otherwiſe to find ſubſiſtence for them during ſo long a journey." I was fully ſenſible of the propriety of this reaſoning, and reſigned myſelf patiently to my fate.

The famiſhed flocks could no longer find paſture; and in the evening on their return, the ewes and goats brought back their udders almoſt empty. It was their milk, however, and that of the camels, that was to ſerve as the ſupport of a numerous family. Let any one judge, from this, how much our portion was diminiſhed. In our quality of Chriſtians, the very dogs were preferred to us, and it was in their diſhes that we received our ſcanty allowance.

One day the keeper of the camels cried out, that it was a ſhame for him to ſerve a maſter weak enough not to impoſe that taſk upon his ſlaves. His favourite woman did not fail to back this complaint, ſo that her huſband, who had long made me his dupe, perſuaded me alſo that to prevent the others from murmuring, it was neceſſary that Baudré ſhould take upon him that care, as being the youngeſt. Soon after I was likewiſe obliged

to tend the ewes and goats. M. Deveiſe, on account of his age, and bad health, was exempt from all laborious ſervitude; but he was only the more to be pitied, as he was for ever expoſed to bad treatment from the cruel Arabs, from whoſe preſence I was happy to be removed by my new employment.

One evening, when I was coming back with my flock, one of my ewes brought forth a lamb upon the declivity of a hill. I took it in my arms, and carried it with equal haſte and care to my maſter's favourite. I preſented it to her, as ſoon as I perceived her, thinking ſhe would receive it with the ſame pleaſure ſhe had always teſtified on ſimilar occaſions. I aſked her at the ſame time if ſhe would give me the firſt of the mother's milk, according to their cuſtom of giving it to him who has the care of the flock. By way of anſwer, ſhe threw a knife at my legs, drove me out of her tent with contempt, and loaded me with abuſe. Her huſband, witneſs to this brutality, came and told me, that he would make me amends by giving me a larger quantity of milk. I had always believed in the ſincerity of his promiſes; but how great was my aſtoniſhment

niſhment, in paſſing behind the tent, to hear the villain laughing with his wife at the blow ſhe had juſt given me. I was much incenſed; but nothing could equal my anger in the evening, when, on going to fetch the milk he had promiſed me, I ſaw the Mooriſh woman come in a rage to ſnatch it out of my hands, that ſhe might give one half of it to her dog.

We were drawing near the end of October, and not a drop of water had as yet fallen. My ſituation became more wretched every day. I had nothing but a ſorry bit of packing cloth round my waiſt; I was abandoned by all the world..... Men of feeling minds! tranſport yourſelves for a moment to my deſert, and you will no longer think it impoſſible to ſhed tears of blood.

The plains, the vallies, every thing was parched up, and nothing remained for the nouriſhment of the cattle: the ſeaſon was far advanced; the month of December was begun, the period at which the rain generally ceaſes till October. For three years, the heavens had refuſed this favour to the inhabitants of the deſerts. Were we going, by a fourth

a fourth year of drought, to be expoſed to the moſt dreadful want, and to inevitable death? A univerſal deſolation prevailed, when an Arab from a diſtant country came to tell us, that abundant rains had fallen in ſeveral cantons. Joy immediately ſucceeded to fear and grief; every one rolled up his tent; and all ſet off together for the newly watered country. It was the thirtieth time that we changed our abode, and that our fatigue was renewed; for theſe hordes ſeldom remain more than twelve or fifteen days in the ſame encampment. I was always employed to ſet up and ſpread the tents, and load the baggage. Often I was obliged to carry heavy burthens to relieve the camels; and I thought myſelf happy if the flocks followed in good order, and did not give me the trouble of collecting them.

My fellows in misfortune were ſo exhauſted, that they could do nothing; all the work conſequently fell upon me, and I was obliged to divide with them the ſurplus of food that I procured by endeavouring to make myſelf uſeful; for the Arabs let them want for every thing.

At length we arrived at this place ſo much

deſired,

deſired, from whence I hoped ſoon to ſet off to enjoy my liberty; but my maſter, who till then had combined the moſt perſuaſive language with the blackeſt deceit, ceaſed to diſſemble, and made me ſuffer the moſt horrible tyranny.

We were encamped on ſand ſo wet, that the mere preſſure of our bodies made the water ſpring up in conſiderable quantities. We ſhould have thought ourſelves ſupremely happy, if we had an oſier mat to ſleep upon, and a thick woollen carpet with a long nap to cover us; but among the Arabs themſelves, none but the rich enjoy ſuch luxury. During the night ſuch a carpet ſerves to wrap up a whole family. "Sidy Mahammet," ſaid I to my maſter, "ſee whether it be poſſible for me to live in ſuch places? Let me lie under your tent. I ſuffer too much from the cold during the night; the ground on which you make me ſleep is too wet. I made your fortune; you promiſed through gratitude to treat me like your child, and yet you abandon me!"—"It is true," anſwered he, "that I promiſed you my friendſhip, and I am going at this moment to give you an extraordinary proof of it.

You

You ſay that your ſituation is very wretched; but it will ſtill be much worſe than you think. Do you know what is the fate reſerved for you? Fire and flame await you, to torment you to all eternity. Do you underſtand your own religion?" I immediately undertook to explain to him all its excellence. After having liſtened to me for ſome time, he retired, ſaying, "that he preferred a bowl of buttermilk to all the abſurdities I had been uttering." Alas! there are no torments that this fanatical prieſt did not make me undergo, to oblige me to embrace his religion.

Meſſieurs Devoiſe and Baudré, who had heard this converſation, (which I have much abridged) expreſſed to me the ſatisfaction they felt at it. They flattered themſelves it would in ſome degree ſoften the rigour of their ſituation. The hour of milking the camels being come, I was called to receive my portion, and that of my companions. On ſeeing that they were larger than uſual, I thought that my morality had indeed operated; but on taſting it, we perceived that the augmentation was nothing but rain water, of which the doſe was every day ſo much increaſed, that

that we had ſoon nothing but water a little whitened with milk, which weakened us to an incredible degree, and reduced us to the hard neceſſity of ſeeking our food with the cattle. The wild plants that they trod under foot, and raw ſnails, were from that time almoſt our only aliment till the moment of our deliverance. It behoved us however to prepare for new fatigues. I was charged to yoke the camels to the plough, to till the ground, and to ſow the ſeed; and my maſter, not contented with employing me in his own ſervice, hired me out to other Arabs for a portion of milk. I ſhould infallibly have fallen a victim to fatigue, if, from time to time, I had not purloined a few handfuls of barley; and it is to this theft, very juſtifiable, I think, that I owe my preſervation.

"You ſee," ſaid I to my maſter, "with what ſubmiſſion I do every kind of work. I make faggots, I churn butter, I tend the flocks, I pull up roots, I prepare camel's hair for your wife to ſpin, I till the earth, I do every thing in a word that you require of me; I ſerve you after having enriched you, and you do not deign to give me a few rags

to

to cover me!"—Other Arabs more compaſſionate than he, and ever jealous of his poſſeſſing my jewels, which they conſidered as ineſtimable, one day made him the ſame reproach, which induced him to ſend for me, and to aſk if at Mogador, which they call *Soira*, "a good ranſom would be given for each of us?" "I told him he ſhould be ſatisfied."—"In that caſe," replied he, "you may aſk a Jewiſh merchant who is to call here to-morrow to give you ſome paper, and I permit you to write to thoſe from whom you expect aſſiſtance. The Hebrew merchant* called, and I wrote a letter which I addreſſed to the conſul at Soira, or if there ſhould not be one there, to the perſon who might repreſent him. I begged him to commiſerate our ills, and to afford us the ſpeedieſt remedy. I pointed out the beſt and ſafeſt means of ſending in queſt of us, and the only one that could procure us a ſpeedy deliverance.† This

* The Jews born in the deſert live nearly in the ſame manner as the Arabs; but thoſe who inhabit the towns are more rigid obſervers of the law of Moſes.

† If ever the French government, or any other, receive information of the loſs of a veſſel in theſe latitudes, it

letter once delivered into the hands of the Iſraelite, I thought myſelf already free: Alas! how did my hopes deceive me!

A Mooriſh girl, whoſe flocks often fed in company with mine, convinced me of my error, by making me acquainted with the real character of Sidy Mahammet. "If he had dared," ſaid ſhe, "he would not have treated you better than your companions: perhaps he would even have taken you aſide to murder you, ſo little is he averſe to the commiſſion of crimes; but he fears you almoſt as much as he does his two brothers, who have taken a ſtrong liking to you. If he has promiſed to give you your liberty, 'tis only to amuſe you; he will never dare remove from hence, for fear Moulem Adaram ſhould have him taken, ſeized, and rob him of all you gave him; nay, perhaps of his life.

it would be adviſeable for its agents, either at Mogador, or Tangier, to addreſs themſelves to a Jew of the name of Aaron, who reſides at Gouadnum. This Jew ſends his emiſſaries to the different parts of Africa, to reclaim the crews of ſhipwrecked veſſels. This advice, dictated by humanity, is the beſt that can be followed.

This

This Moulem Adaram * was ſon to the emperor. Having heard a vague account of the effects I had brought with me, he imagined that I was a very rich Chriſtian, and came in conſequence more than a hundred leagues to purchaſe me. I was fortunate enough however never to belong to this cruel prince, who had revolted againſt his father.

My converſation with the Mooriſh girl made me deſpair of ever ſeeing my country again. This wrung my heart; I fell into the deepeſt deſpondency; and from that day I experienced nothing but new ſubjects of chagrin.

I no longer met in the fields with my fellows in misfortune. I regretted particularly the company of the Captain; I was accuſtomed to it, and I found a kind of conſolation in talking with him of our ſufferings, and of our

* Meſſieurs Soret, (one of my clerks) Pinjon, Surgeon of the ſhip *Les deux Amis*, Briſſieure, and Jean, ſailors, ſuffered the moſt cruel treatment from this barbarous prince. Sometimes they were beat with ſticks, and ſometimes their fleſh was mangled with daggers. Burning brands and red hot irons were more than once employed to torment them. Monſieur Soret, whoſe ſcars will atteſt the truth of what I advance, is ſtill to be found at Nantz.

hopes,

hopes of ſoon returning to our native country. One evening, when the coolneſs of the weather had invited my camels to ſtray further than uſual, I was obliged to follow them to a neighbouring hamlet. Heaven! what a horrible ſpectacle met my eyes! the wretched Captain, ſcarcely to be known but by the colour of his body, was ſtretched out upon the ſand. He had in his mouth one of his hands, which his extreme weakneſs had doubtleſs prevented him from gnawing. Hunger had ſo disfigured him, that his corpſe was frightful to behold; all his features were abſolutely obliterated.

A few days after the ſecond Captain, unable any longer to ſupport his exceſſive weakneſs, fell ſenſeleſs under a gum tree, where he lay expoſed to the attacks of an enormous ſerpent. The famiſhed ravens, hovering over their prey, frightened away the venomous animal with the noiſe of their cries, and darting on the body of the defenceleſs victim, immediately began their voracious repaſt. Four of the ſavages, ſtill more cruel than theſe ferocious birds of prey, witneſſed this horrid ſcene with indifference, and without

making the leaſt effort to afford aſſiſtance to the unhappy ſufferer. I ran towards the ſpot, encouraged by the hope that my endeavours to ſave him might not prove altogether ineffectual, when I was ſtopped by theſe barbarians, who inſulted me by ſaying, "That Chriſtian is about to be burnt in the flames." I turned from this place of horror, without knowing whither I went, and inſenſibly followed my camels and ſheep, whom it would have been impoſſible for me to conduct to the fold. My agitation was extreme; involuntary tears flowed apace, and the moſt alarming apprehenſions awakened the keeneſt ſenſe of ſorrow in my breaſt. On my arrival at the tent, I was inſenſible to every thing around me, imagination ſtill preſenting to my view the devouring animals bearing away the mangled fleſh of my unfortunate companion. My maſter, ſtruck with the wildneſs of my aſpect, eagerly enquired the cauſe. "Go," replied I, "a little diſtance from hence, go and contemplate what thy cruelty, aided by that of thy wife, has been the means of producing. Thou haſt ſuffered my aſſociate in miſery to expire, by inhumanly

manly refuſing him the ſmall quantity of milk neceſſary for ſubſiſtence, becauſe his emaciated condition and ill ſtate of health rendered him incapable of working any longer. Reduced to this ſituation, it was your duty, it was your intereſt, to cheriſh him, and adminiſter to his affliction ſuch comfort as you had power to beſtow." When I had done ſpeaking to my maſter, I endeavoured to conceal my tears, which, had they been obſerved, would only have excited the laughter of theſe monſters, who inſultingly deſired me to go and ſeek for the blood-ſtained girdle of the wretched victim of their barbarity. Fired with indignation at ſo deteſtable a propoſition, my heart ſickened; and the fern which the urgent calls of hunger had forced me to eat, occaſioned the moſt painful vomitings, followed by an almoſt univerſal laſſitude. I had however ſtrength enough to retire behind a buſh, where I found another of my unfortunate countrymen. He aſked me the cauſe of my uneaſineſs, and whether I had ſeen Baudré? "He is at no great diſtance," anſwered I; for I could not, neither was I willing to tell him any thing further;

but the ſiſter of our maſter, who brought him his milk, ſaid, "Do you know that at this moment the ravens are devouring the entrails of Baudré? A ſimilar fate awaits you, for you are ſcarcely good for any thing elſe." Notwithſtanding my extreme weakneſs, I could willingly have replied to this tygreſs, but was reſtrained by the fear of ſtill more agitating the feelings of my comrade. Had my courage allowed me to diſcloſe poor Baudré's fate on firſt obſerving him, I might perhaps have ſoftened the recital of his melancholy cataſtrophe; but it was now too late, and I could only accord with the overflowings of his ſympathetic tenderneſs, by mingling my tears with thoſe which fell from him.

My health, which had hitherto miraculouſly ſuſtained me under the ſevereſt preſſures of difficulty and diſeaſe, now yielded to their painful inflictions, and every day announced freſh ſymptoms of its rapid decline. Already, like the poiſonous reptiles of this inhoſpitable climate, I had twice caſt my ſkin; but the pungency of my grief was increaſed by the third change, finding my body covered, if I may be allowed the expreſſion, with

with a kind of ſcurf or ſcale, reſembling the natural coating of the Arabs. My feet, miſerably wounded by thorns, afforded but a tottering ſupport to my exhauſted body; and the wanton cruelty of their ſavage diverſion, in frequently ſetting dogs to purſue me, from whoſe jaws I could never extricate myſelf before I had felt the ſeverity of their fangs, all contributed to my incapacity of longer tending the camels. But, to compleat my misfortune, towards the end of February and beginning of March, the exceſſive heats had dried up the water we found in the canton, and not a drop of rain had fallen to nouriſh the ground which I had tilled and ſown. As paſturage for our cattle could no longer be found, they were on the point of periſhing, when the two tribes of the Labdeſſeba and Ouadelims, after having held ſeparate deliberations, reſolved to go in ſearch of lands occupied by a more induſtrious people than themſelves.

The Ouadelims carried their ravages as far as Gouadnum, three hundred leagues diſtant from the place of our encampment. Several hordes of the Labdeſſeba, of a leſs roving diſ-

poſition, ſtaid behind; and as their numbers were inconſiderable, they found ſubſiſtence for their flocks in the neighbouring cantons. They killed and eat ſeveral ſheep, and continued living in this manner till the end of the following month, the period deſtined for our departure from the deſerts, where the moſt frightful miſery menaced the diſtreſſed inhabitants.

Such was the ſad ſituation of things, when by chance we met an Arab, who had a Chriſtian ſlave in his ſuite, whom *I recollected* to have been the baker belonging to our veſſel. The Arab offered to ſell him to my maſter at a very low price; and the latter, who concerned himſelf very little as to the means of our ſupport, readily offered a camel for this new ſlave. The bargain being concluded, he was charged with the work of my uſual employment. The interval of leiſure I derived from this relief, contributed in ſome meaſure to the recovery of my ſtrength. The unhappy baker will dearly purchaſe his ſubſiſtence; but I will not anticipate the impending miſery of his condition.

After having eaten up all the ſnails which were

were found in our circuit, we lived upon the carcaſes of ſheep who either died of hunger or diſeaſe. But theſe caſualties not adequately ſupplying our neceſſities, we came to the reſolution of ſmothering ſeveral young kids in the night time, knowing that our maſters would reject their carcaſes, as their law does not permit them to eat the fleſh of any animal that has not expired under the knife.

By our frequent recourſe to this artful expedient, death became common among our flocks, and it was obſerved that thoſe kids which appeared the moſt healthy in the evening when they were aſſembled, were generally found dead on the following morning. This circumſtance awakening the ſuſpicion of our maſters, we were at length diſcovered in the commiſſion of the fact. We however eſcaped puniſhment, though not without great abuſe, and the intimidating menaces of death, ſhould we be again found guilty of ſimilar offences. It was therefore neceſſary for us to concert new means for our ſupport. Thanks to my good conſtitution, I ſoon recovered ſtrength enough to enable me to make faggots, which I had not

the leaſt difficulty in diſpoſing of, it being the cuſtom of this country not to extinguiſh the fire during the night, and the women, to whom the care of the family is conſigned, being too idle to cut wood for themſelves. By this little traffic my own miſery, as well as that of poor M. Devoiſe, who was then very ill, were conſiderably alleviated.

One morning, when I was preparing to purſue my daily occupation, my unfortunate friend, in a hollow and enfeebled voice, addreſſed me thus :—" The flattering illuſion can no more ſuſtain : till now the enlivening hope of again ſeeing my native country, gleamed a ray of comfort to my mind amidſt the horrors of ſlavery, the pain of hunger, and the affliction of diſeaſe. But, alas! in vain ; exhauſted Nature forewarns me of a more awful change ; and this evening, my friend, (for well you deſerve that name) ſhall you find me within the icy arms of Death. Fly, my dear Briſſon, fly this hateful abode ; let the vigour of your mind be exerted to facilitate the means of your eſcape, and regain the liberty you have loſt. You may yet be the happy poſſeſſor of an enviable ſtate, and

your

your preſent ſufferings but heighten the felicity of future enjoyment; and in that laſt moment when I reſign my ſoul to Heaven's protection, ſhall my prayers be offered for your ſafe return to the embraces of your diſconſolate family. Adieu, my friend; the tears you labour to ſuppreſs are additional proofs of your attachment. Write to my brother; tell him that with my laſt breath I mentioned his name, and died, as we had lived, in the true principles of Chriſtianity. Farewell—my end is nearer than I thought—I die."—And, to my unſpeakable ſorrow, at that inſtant he reſigned his breath, and terminated his ſufferings.

Some children witneſſing the cauſe of my diſtreſs, eagerly reported it throughout the hamlet. My maſter's ſiſter came to the place, but quickly retired, laughing heartily, and obſerving with the moſt perfect indifference, that his portion of milk would be ſaved. Several neighbours, who I thought were moved to compaſſion by my groans, wiſhed me to leave the body of the deceaſed. They offered me milk, but at the ſame time unfeelingly derided my grief. "Wherefore," ſaid

ſaid I, "do you condemn theſe tributary tears to the memory of my departed friend? How often have I ſeen you, in circumſtances leſs affecting than mine, roll yourſelves in the duſt, and your eyes bathed in tears, yield to all the pungency of bitter grief and unavailing ſorrow? Do you imagine we are leſs gifted with the tender feelings of humanity? Undeceive yourſelves; in trouble we are all friends and brethren." Here I ceaſed ſpeaking, it being impoſſible for me to continue longer in the preſence of theſe beings, who differed only in ſhape from the ſavage tyrants of the wood, and were infinitely more to be dreaded.

Although I had only enjoyed the acquaintance of M. Devoiſe ſince our departure from France, the gentleneſs of his diſpoſition, the evenneſs of his temper, and perhaps ſtill more the ſimilarity of our ſituation, had linked us ſo cloſely in the bonds of friendſhip, that I moſt feelingly deplored his loſs. I now rejoined my only ſurviving companion in the fields, with whom I went to tend the flocks, a taſk which from the ſcarcity of paſturage became more troubleſome every day.

On

On our return, we were ordered to dig a very deep grave, to hide, as the Arabs termed it, the remains of this Chriſtian from the ſight of their children. We performed this laſt ſad duty with much ſorrow and difficulty; for being too weak to carry the body, we were obliged to drag it by the feet near three-quarters of a league; and ſome part of the earth I had thrown up round the grave having given way, I fell in firſt, and thought I ſhould have expired under the weight of my lifeleſs comrade.

A few days after this melancholy event, we quitted the ſituation we then occupied, and travelled in ſearch of a more fertile ſpot. We encamped in the neighbourhood of different tribes, where I met with one of our ſailors, named Denoux, a ſlave as well as myſelf. I aſked him what were become of his companions? "Six of them," anſwered he, "who were carried away ſoon after our ſhipwreck by the ſon of the Emperor, are gone back to France. M. Taffaro, head ſurgeon, died in conſequence of ſome blows he received on the head. The Sieur Raboin, ſecond Lieutenant, died alſo in the moſt excruciating agonies;

agonies; and the reſt have changed their religion, as the only alternative they had to preſerve themſelves from periſhing through want. For myſelf, Sir, as I daily experience the moſt cruel treatment, like the two firſt gentlemen, I muſt ſoon fall a victim to the brutality of my maſter." "Alas! unfortunate youth," replied I, "do not indulge theſe melancholy forebodings. If it is indeed true that ſix of your companions have regained their native country, our ſituation will ſoon be made known to the *Miniſter*, from whoſe humanity we have every reaſon to hope the moſt vigorous exertions will be made in our favour; and I already begin to flatter myſelf our ſufferings will not be of long duration."

Indeed I have ſince learnt, that on the firſt intelligence of our ſhipwreck, the Marſhall de Caſtries iſſued the moſt preſſing orders in our behalf; but the Vice-Conſul, M. Mure, to whom theſe orders were addreſſed, inſtead of fulfilling the benevolent inſtructions of his patron, only paid his court to the Emperor of Morocco and his officers, on whom he laviſhed many conſiderable preſents, at the expence of the Court of France.

Had not the feelings of this agent been blunted by the length of his reſidence, and aſſociation with the barbarians of this country, he might eaſily have releaſed us from our captivity, either by diſpatching an Arab to Gouadnum, or employing a Jew merchant, who for the ſum of 100 piaſtres (500 livres) would have travelled throughout the Deſert, and conſequently for a much leſs ſum would have viſited thoſe places bordering on Morocco. As ſoon as his appointment to bring the Chriſtian ſlaves from Mogador ſhould have been known, the Arabs would have reſorted thither from all parts, knowing that the ranſom of their ſlaves could be here laid out to advantage in the purchaſe of barley and wheat, which is to be found in great abundance at St. Croix de Barbarie. The negligence of the Vice-Conſul, however, prolonged our misfortunes; for the Arabs were very unwilling to undertake ſo long and perilous a journey, while any doubt remained of obtaining the object of their purſuit.

The Sieur Mure contented himſelf with aſſuring the Miniſter, that he had cauſed the moſt diligent ſearch to be made, and that the utmoſt

utmoſt exertion ſhould be uſed to obtain our liberty. His conduct on this occaſion is ſo truly reprehenſible, that, without conſidering myſelf as a detractor, but feeling as a Frenchman, a man of honour, and a friend to humanity, I hold it my duty to expoſe him to his ſuperiors.

Turning with diſguſt from a conduct ſo marked by its turpitude, with what different ſenſations do I record the names of Meſſ. Déprat and Cabanes, merchants at Mogador, on whoſe characters eulogy itſelf would fall far ſhort of deſert! and to whoſe humanity and patriotiſm France is indebted for the redemption of the greateſt part of her captive ſons. The very extenſive trade theſe gentlemen carry on with the inland countries has gained them eſteem in the different cities as well as in the capital. Had their ideas been adopted, what miſery and want would there not have been prevented! With them I am inclined to believe, that it is the duty of the Conſul-General to intereſt himſelf in the recovery of his unfortunate countrymen who may be ſhipwrecked on this coaſt.

But to return to my narration. The converſation

verſation I had had with the ſailor ſunk deep in my mind; nor could I conceive, that with the means to put a period to our ſufferings, we ſhould be ſo totally abandoned by thoſe who ought to protect us. Loſt in contemplation on this ſubject, I aroſe from behind a buſh, and was aſtoniſhed to ſee my maſter's camels returning without their keeper. It was already late, and as I ſaw nothing of my poor comrade, when I was called to receive my portion of milk, I aſked what was become of him? They replied coldly, and drove me away. The ſullen countenances of my maſter and his wife awakened all my fears for the ſafety of the poor baker, and I impatiently waited the return of day to inform myſelf of his fate. In the morning a young herdſman acquainted me, that Sidy Mahammet having for ſome time paſt ſuſpected the baker to be guilty of ſucking milk from the camels, had watched, and detecting him in the fact, immediately ſeized him by the throat, and ſtrangled him. "Be very careful," added the youth, "for if a Chriſtian only touches the paps of our cattle, they are deemed impure, and the proprietor, or any other Arab, is at

liberty

liberty to puniſh the offender with death. I apprize you of this that you may not commit a ſimilar crime."

Being unwilling to believe the exiſtence of ſuch cruelty even among theſe monſters, I ran to the tent, and aſked for an explanation of what the youth had juſt imparted to me. A general ſilence confirmed the truth, and filled me with rage and indignation. The brother-in-law of my maſter, the only perſon who on this occaſion expreſſed even a ſentiment of compaſſion, addreſſed Sidy Mahammet in theſe terms:

"Why would you not ſell me theſe ſlaves when I propoſed to purchaſe them from you? What pleaſure or advantage have you derived from thoſe you have already ſo miſerably deſtroyed? And why treat ſo cruelly the only one now left? You argue that he merits reſpect, for you ſuſpect him to be the King. Methinks the riches you have obtained from him ſhould induce you to treat him with gentleneſs and reſpect."

The latter reproach awakened the jealouſy of all preſent, who unanimouſly undertook my defence. Sidy Sellem was the ſole perſon

ſon who ſpoke through benevolence, the reſt not chuſing to deliver their ſentiments after him, in compliment to his age and his riches. This was the ſame Sidy Sellem of the tribe of La Rouſſy, who had behaved ſo kindly to us after our ſhipwreck, and predicted that I ſhould one day repent the rejection of a propoſal he had made to purchaſe me.

I was now the only ſlave in the hamlet, nor had I any perſon to whom I could diſcloſe my griefs; my ſituation daily became more deplorable, notwithſtanding I reſolved to bear it with fortitude. "I will meet dangers with firmneſs," ſaid I; "until now I have ſurmounted the greateſt fatigues, my health is yet ſtrong enough to encounter freſh ones, I will therefore ſupport them with courage; perhaps Providence may now ceaſe to oppreſs me."

This reſolution, and the behaviour I adopted towards thoſe who would have humiliated me, gained me a ſort of conſideration among the ſavages, ſo that they permitted me at times to remain in the back part of their tents, and often to drink out of their

veſſels. My maſter no longer employed me to keep his camels; it is true he ceaſed to ſpeak of liberty; but if he had, his perfidy was ſo well known to me, that I could have no confidence or reliance on him.

I found it neceſſary to continue making up faggots, in order to procure myſelf a ſubſiſtence, but thirſt frequently threw me into the moſt inconceivable agonies; nor is it poſſible to form an idea of the extremities to which it can reduce mankind, without having firſt ſuſtained it.

The Arabs themſelves were driven to the greateſt diſtreſs, ſeveral dying from hunger and thirſt; nor did the preſent ſeaſon promiſe any ſuccour, being the fourth in which the drought had deſtroyed the harveſt. This calamity ſo embittered the minds of the different tribes, that they were at perpetual variance, ſtealing each other's cattle, in order to dry the fleſh; milk was very ſcarce, and water more ſo, as it is rarely to be found in the deſert, except in the vicinity of the ſea, where it is black, ſalt, corrupt and noiſome, which diſagreeable drink, and the want of paſturage, cauſes the Arab ever to keep at a diſtance from

from the coaſt. Though in want of every kind of proviſion, yet no one dared to ſeek it at a diſtance. In this calamitous ſituation, I was a melancholy witneſs of the ſtraits to which neceſſity can reduce the human race: the camels that were killed ſupplied water to thoſe Arabs who had not the means of procuring milk, they preſerving with the utmoſt care the liquid they found in the ſtomach of the ſlaughtered animal, preſſing it from the dung. The water they thus preſerved was of a greeniſh colour, and in which they frequently dreſſed their meat; that drawn from the ſtomach of the goats had a taſte of fennel and a ſweet ſmell, nor did the broth made therewith taſte diſagreeable; but that procured from the camel was much leſs pleaſing to the appetite. What appeared really aſtoniſhing to me was, that thoſe beaſts, who drink but two or three times in the year and live on very dry food, contain a prodigious quantity of water in the ſtomach, particularly the camel.

Providence had not yet abandoned me, and ſtill preſerved a life which I wiſhed to terminate, by expoſing myſelf to the dangers of

war; exiſtence was painful, and wiſhing to ſhorten its period, I aſked leave of my maſter to repair to the ſpot where his flocks were feeding; that joining with the inhabitants, I might aſſiſt in defending them from pillage. My offer was accepted; he gave me the camel on which he rode and a piſtol, being the only one he poſſeſſed, praying Heaven for the ſafety of his beaſt and the ſucceſs of his party. I departed, accompanied by a relation of my maſter's, and arrived with my conductor into the midſt of the warriors, who appeared to me in the greateſt diſorder. I knew not whether they were flying, or were encountered hand to hand, as I could diſtinguiſh nothing but a confuſed heap of men enveloped in a cloud of duſt, nor could I conceive how they recognized friends from foes. My camel, who doubtleſs was not accuſtomed to ſuch expeditions, marched ſlowly towards the enemies fire. My conductor was ſoon ſeparated from me, and I ſaw him almoſt inſtantly drop, from a ſhot which pierced his brain. My camel being ſcared, plunged with the greateſt violence, and at length threw me at a diſtance from him, on an hillock of ſand;

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an Arab immediately attacked me, fired, but miſſed me, when ſuddenly receiving a wound himſelf, he fell at my feet. A ſecond inſtantly took his place, advancing towards me with his poignard, ready to pierce my heart, when by a miracle, as he raiſed his arm to ſtrike the blow, his weapon entangled in his turban, which floated looſe on his ſhoulders: I profited by this accident, ſtriking him with the butt end of my piſtol, ſo that he fell ſenſeleſs before me. This was the only uſe I could make of my weapon, having no ammunition but what it contained, and already twice miſſing fire. Theſe accidents are very common, as the arms and powder are equally bad, a circumſtance which cauſes the Arabs battles to be ſoon decided, the greateſt injury they do being the tearing each other's faces with their nails, and ſome wounds given with their poignards. The camels, accuſtomed to theſe combats, mingle in the confuſion, lowing, biting, and diſperſing the enemies more ſpeedily than even armed men could effect.

The battle ended, ſeveral of our Arabs came to me, ſaying, I was *good*, *good*; they

being perſuaded that I had killed three men, when in reality I had only wounded one; however I left them in their error, taking care to unload my piſtol to favour the deceit.

"Since Fate continues to ſpare me," ſaid I, "what ſhould I fear to attempt!" I then formed the project to eſcape, firſt taking from my maſter all the jewels I had before given him. With theſe I purpoſed to go over to another tribe, reaſoning with myſelf in this manner—Any Arab who I may chance to meet, will be glad to accompany me to Morocco for the reward I can offer. This project appeared to me excellently deviſed, though I neither knew the road nor the dangers I might have to encounter. I therefore haſtened to put it in execution, concealing the whole of the property in a hole till the next day, when I intended to endeavour to procure myſelf ſome covering to defend me from the cold.

Sidi Mahammet was not long before he diſcovered the loſs of his treaſure; he ran immediately to the thicket where I was, employing prayers, threats, and careſſes, to obtain reſtitution of his wealth, and yet more particularly

particularly to entreat me not to divulge his poſſeſſing it to any perſon. "I ſwear to thee by Mahomet," ſaid he, "and by every thing I reſpect moſt, that I will have thee immediately conducted to Mogador, and alſo to give thee liberty the firſt opportunity. Return me, I pri'thee, what thou before gaveſt me; ſhould my wife, who is ready to be delivered, hear of my misfortune, it would affect her too deeply, ſhe would loſe her infant, nay, perhaps her life; think what evils this action of thine may cauſe."

The rhetoric of Sidi Mahammet would have been of little effect, had I not reflected, that during the night, if I attempted to eſcape, it was very poſſible that I might fall into the hands of ſome wretch too poor to undertake ſo long a journey, and who willing to poſſeſs my property, might diſpoſe of me with his dagger. Theſe ideas determined me to relinquiſh it, and I pretended to be affected by his entreaties, though I reſolved to keep the aſcendance his fears gave me over him; I therefore informed him, that if he did not keep his word, I would a ſecond time deprive him of all which I now returned. He re-

or form any adequate idea of the pleaſure I experienced when I learnt my chains were to be broken.

My former patron called to inform me, that I no longer appertained to him, "I keep my promiſe," ſaid he, "thou wilt again ſee thy native country." At this moment I forgot all my former reſentment in the rapture of the preſent expectation; a pleaſure which was doubled, when they informed me I ſhould have a travelling companion, whom they added was but a ſhort diſtance from us. Judge my ſurprize, when I found in this companion the unfortunate baker. I aſked him by what miracle he was riſen from the dead? "Alas!" replied he, "it is a miracle that I am not really ſo; Sidi Mahammed one day found me milking the ſhe-camel; he ran inſtantly upon me, griping me ſo hard by the throat, and giving me ſuch ſevere blows, that I fell ſenſeleſs at his feet. I was much aſtoniſhed, on my recovery, to find myſelf alone, with my throat bathed in blood; even now the marks of his nails ſtill remain. I dragged myſelf as well as I could into the aperture of a rock, from whence I heard echo ſeveral

veral times repeat the voice of my barbarous maſter, who had returned to ſeek me, and now called me loudly; doubtleſs curioſity of what could have become of me was a ſtrong motive, as he muſt neceſſarily imagine he left me expiring. I determined not to anſwer, being reſolved either to die of hunger, or gain the ſea-coaſt, hoping there to diſcover ſome veſſel. In effect I reached it in ten days, having, during that time no nouriſhment but ſnails, nor any drink but my own urine. The ſight of a ſmall fiſhing veſſel, which lay at an anchor near land, redoubled my ſtrength, and I ran haſtily towards the ſhore, hoping by my ſignals to engage the captain to ſend his boat to my relief; but I had hardly advanced a few ſteps between the rocks which ſurround the coaſt, when I was ſuddenly ſeized by two young Arabs *, who dragged me to ſome diſtance from the ſhore. The diſtreſs I felt at finding myſelf in their

* The Arabs who inhabit the coaſt live entirely on their fiſhery; and though they are extremely poor, are much leſs ferocious than thoſe who live in the interior parts, which laſt mentioned hold the former in the utmoſt contempt.

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power, the grief I ſuſtained from failing in my enterprize, added to the extreme hunger I experienced, had doubtleſs overcome me, had they not immediately afforded me ſome ſuccour. From that day they became my maſters, and employed me to keep their goats, they having no other flocks, nor any other means of exiſtence except fiſhing; yet are much more gentle and laborious than the Arabs who live in the interior parts. About fifteen days ago, they informed me they were going to conduct me to the Sultan, and as they have brought me hither, I ſuppoſe this is the rendezvous agreed on with your maſter, when they informed him they had taken me.

"I often wiſhed," continued he, "that you had been with me, as you would certainly have been leſs unhappy, for I had no reaſon of complaint againſt theſe people. I have frequently heard them ſpeak of you, for your name appears well known to them*.

* The jewels I had given to Sidi Mahammet had ſo greatly raiſed my reputation among theſe hordes, that the travelling Arabs who paſſed through that part of the country uſed to aſk my companions in diſtreſs which of us was Briſſon.

Now we are re-united, what is next to be done with us? Is it true that we are to be conducted to the Emperor of Morocco?"

Having heard the information of the baker, I replied, that we in effect were going to depart for Morocco, that we had a long journey to undertake. "We ſhall have much to ſuffer," ſaid I, "if we are obliged to follow the camels; neither can I tell how we muſt ſubſiſt, as there will not be any female animals to afford us milk. I much fear we ſhall be obliged to beg from hamlet to hamlet, which will greatly prolong our journey." The next day the inhabitants of the tribe of Trargea aſſembled round Sidi Sellem, making a long prayer; after which they brought us a large pot of broth, compoſed of the farinous part of ſome wild grain, of which I believe I have before ſpoken; they joined to this proviſion a large quantity of milk, and numberleſs wiſhes for a proſperous journey.

Sidi Mahammet bid me adieu moſt affectionately. "Farewel, Briſſon," ſaid he, "thou art about to undertake a long and weariſome journey; thou wilt then be ſenſible I had reaſon to dread expoſing myſelf to it.

it. I ſincerely wiſh thou mayſt arrive in ſafety, and that thy next voyage may be happier than the laſt. Adieu, do not forget to ſend my wife ſome ſcarlet cloth; thou mayſt give it to Sidi Sellem. Once more adieu, my friend Briſſon." The tears that accompanied theſe laſt words might have impoſed on me, had I not well known what a hypocrite I had to deal with; notwithſtanding, the pleaſure I felt in the idea of quitting him made me expreſs a ſentiment of gratitude. I even promiſed to ſend what he aſked for. He aſſiſted me to get on a large camel, which the baker and myſelf were allowed to travel on, but which we were neceſſitated to quit ſome few days after; nor were we alone in this misfortune, for from want of paſturage, theſe animals were unable to proceed with any luggage. In this country they are not equal to much fatigue; beſides, the want of ſaddles would have prevented our making uſe of theſe beaſts for any length of time. We were therefore obliged to walk during the remainder of our journey. What agonies did I ſuſtain from the ſand getting into the wounds in my feet, the pain of which was momentarily

augmented

augmented by thorns; frequently did I fall without the hope of ever more being able to riſe; to add to our fatigue, we were often obliged to wander from the direct road to collect our camels, who from wearineſs lingered behind; at other times we were obliged to encreaſe our ſpeed far beyond our ſtrength, in order to avoid hordes whom we thought dangerous.

One day, alas! the remembrance of that melancholy day will ever remain engraven on my memory, we reached a valley, which the rain lately fallen had covered with verdure. In this place my maſter determined to ſtop, that his almoſt famiſhed beaſts might graze; himſelf aſcending a high mountain which bounded the valley, and from whence he could ſee the beaſts feed that he was taking to the city for ſale. I followed, and at length paſſed him, firmly believing it was the road we were to purſue. What confirmed me in this opinion was, that the old man let me continue my walk without oppoſition, and that I alſo diſcovered a beaten path before me. When I arrived at the ſummit, I went a little aſide from the path to clean my long beard,

beard, which, notwithſtanding my utmoſt care, was full of vermin. I had paſſed near an hour in the thicket, when finding none of our travellers approach, I returned to the top of the mountain. But, good Heaven! what was my ſurprize, when I diſcovered no one, nor knew what road they had taken, or what path to purſue; for as a number of hordes had encamped on this ſpot for the purpoſe of feeding their cattle, an infinity of paths led to it. Thus ſituated I could deviſe no means but calling loudly on Sidi Sellem; at length I diſcovered at a diſtance four or five Arabs, who advanced towards me. I haſtened to meet them, firmly believing them to be my own people, but ſoon recognized my error, for one of the moſt powerful of theſe barbarians, accompanied by a great dog, ſeized me, the Arab inſtantly knocking me down by a blow which he ſtruck me on the head with the flat of his ſabre, and the others immediately joining him, dragged me into a defile of the rock, which led to their aſylum.

Behold my hopes of liberty for ever extinguiſhed in the expectation of a more cruel ſlavery than I had yet experienced! I was loſt

loſt in theſe melancholy reflections, when the barbarians gained a ſlope, which led to a cavity, where doubtleſs they intended concealing me, but coming to a ſudden opening, I diſcovered in a valley below the mountain, our flock and little caravan, which contained about twenty perſons; deſpair gave me ſtrength, and making a ſudden effort, I eſcaped from theſe wretches, running precipitately towards my old man, Sidi Sellem, for refuge, while the vagabonds, alarmed at our ſuperior number, took to flight.

I was ſeverely reprimanded by my maſter, who deſired that in future I would be careful not to quit them; on my part, I complained that he had not informed me that the path which he ſaw me take, was not that himſelf intended to purſue; and that alſo he had continued his journey, without calling or cauſing me to be ſought after. He replied, that he intended to have taken the ſame path, but had been obliged to deſcend into the valley, to collect the camels, who having been ſo long deprived of herbage, had ſtrayed from each other in grazing. "I had juſt gathered them together," continued he, "and was purſuing

path to join thee, when the ſound of thy voice gave me notice of your danger, and of that I ran myſelf; but I could not expoſe my camels, or hazard my life to deliver thee. We have no time to loſe; let us haſten from this ſpot, where I am in as much peril as thyſelf."

During the ſpace of the ſix following hours, we redoubled our ſpeed, taking alſo a contrary road, that we might deceive our enemies ſhould they purſue us; neither had we any food until the evening of the ſecond day, being forty-eight hours without any nouriſhment but ſome handfuls of wild endive, which I gathered in the fatal valley.

At day-break we continued our journey, croſſing ſome mountains which led us to a plain covered with calcined ſtones, greatly reſembling the coal that has been burnt in our forges; theſe ſtones in ſome places were overſpread with a whitiſh earth, on which lay the trunks of large trees, apparently torn up by the roots, and entirely ſtripped of their bark, the branches being brittle as glaſs, and twiſted like cordage. The wood was of a yellow colour, reſembling the liquorice, and

the

the interior part of the trunks full of a coarſe harſh powder, all appearing to announce that ſome extraordinary revolution of nature had reduced them to that ſtate. I was curious to diſcover whether the wood had not a taſte of ſulphur; but to my ſurprize, the wood, the ſtones, and even the duſt which was incloſed in the trunks of the trees, were all equally devoid of taſte or ſmell.

On proceeding, we arrived at ſome mountains of ſuch prodigious height, that they appeared piled on each other, and which, in ſome places being torn aſunder, formed tremendous precipices; others overhanging their baſe, ſeemed ſuſpended in air, and appeared to threaten the traveller with annihilation.—Some, from concuſſions in nature, had been daſhed violently together, leaving immenſe apertures. The ſurrounding vallies were alſo environed by rocks, whoſe craggy maſſes were no leſs tremendous. In ſhort, as far as the eye could reach, it was a long chain of mountains, from whoſe enormous height huge fragments were continually detaching themſelves, and which daſhing from point to point, were reduced to pieces before they reached the bottom.

On the other ſide were two ſprings, the one of which was black, muddy, and of a ſulphureous ſmell; the other, ſeparated from the firſt by a ſand-bank of the width of fifteen feet, was clear as cryſtal. The taſte of both waters was tolerably pleaſant, and the bottom of the ſprings being covered with different coloured pebbles, appeared very agreeable to the ſight.

In this ſpot I obſerved a ſingularity, which I ſubmit to my informed Readers. In a valley that appeared to me very narrow, from the cloſeneſs of the mountains that ſurrounded it, I diſcovered through ſome caverns, formed from the fall of prodigious pieces of rock that croſſed each other, an immenſe flat, which aſtoniſhed me by the varieties it contained. The earth appeared damp, and furrowed as though brooks had formerly ran in thoſe channels; the edges of the furrows were covered with a thick coat of nitrous iſicles, and even the ſurrounding rocks overſpread with the ſame, giving them the appearance of caſcades; large red roots and branches full of leaves reſembling the laurel, filled up the crevices of the rock.

Advancing

Advancing yet farther towards the weſt, I diſcovered large heaps of ſtones as white as alabaſter, apparently piled on each other, and through which appeared the tops of palm-trees, but whoſe trunks were entirely buried therein, the ſtones bearing a reſemblance to thoſe on the ſea-ſhore. The dates, which are ſcattered among the ſtones, plainly ſhew, both by their colour and appearance, their antiquity, and are entirely deprived of their bark. I broke one of them with my nails, in order to taſte it, and found it at once bitter and ſalt, but without ſmell; thoſe that were already broken, fell to pieces on attempting to touch them, and the filaments that remained under the rind were covered with a ſalt powder as brilliant as cryſtal. The roots that hung among the rocks were of a glutinous quality, and the rinds came off on the ſlighteſt touch. I gathered ſeveral branches of wild laurel, from whence iſſued a white liquid; a drop falling on my hand gave me great pain, took off the ſkin, and left a black ſpot, a circumſtance that prevented my taſting it. In a word, the pebbles, the beds of nitre, the overthrown palms,

and others buried up to the top, the flat covered with a fine ſalt, the appearance of the earth, the ſhattered and craggy mountains, all announce, if I may venture my opinion, that formerly the foam of the ſea reached this ſpot. I aſked Sidi Sellem if we were far diſtant from it, or if he had ever before explored this place? He replied, that moſt probably we were the firſt men who had done ſo, that he imagined we were not far diſtant from the ſea, which he wiſhed much to reach, as the coaſt would direct him eaſtward to a hord of Arabs, where he had friends who had travelled to Mecca with him. "Make thyſelf eaſy," ſaid he, "the ſun is my guide, and will direct me truly; thou mayſt therefore follow the camels with ſafety." His aſſurances gave me hope, and inſpired courage to ſuſtain my fatigues, though I endured the moſt excruciating pain from the ſaline duſt penetrating into the wounds in my feet. But judge my pleaſure and aſtoniſhment, when after two days journey I found myſelf on the ſea-ſhore, and could contemplate the foaming waves beneath me. Towards the eaſt, where I then was, the ſea is limited

limited by immenſe rocks; on conſidering which, I relinquiſhed the opinion that ever the billows had riſen to ſuch a prodigious height. "Theſe rocks," ſaid I, "muſt have reſtrained them." I was loſt in conjecture; but as I ſimply mean to write a narrative of facts, philoſophical diſſertations would be foreign to the ſubject.

After a few days journey, as we advanced toward Morocco, we croſſed ſome mountains no leſs elevated than the firſt; theſe were covered with pebbles of different colours, as red, yellow, blue, and green. I likewiſe diſcovered, at a great diſtance, prodigious foreſts, a ſight I had been a ſtranger to during the thirteen months I was in the deſert. I was aſtoniſhed to ſee the trees adhering to the rocks, and appearing ſuſpended from them; the goats alſo purſuing each other, leaped the ſteepeſt precipices, and eſcaped with inconceivable ſwiftneſs when they diſcovered any perſon approach; as ſoon as one takes to flight all the reſt inſtantly follow.

I remarked among ſeveral other trees, that one alone, which bears a leaf like our parſley, had ſuffered from the thunder.

We were three days and four nights paſſing theſe foreſts, during which time we met no alarm from the wild beaſts who reſort in the deſerts of Africa; doubtleſs their haunts are in the moſt diſtant parts of the eaſt; but if ſo, where can they find water?

The farther we advanced the more my miſeries decreaſed, as we frequently met with fields of barley fit to be cut, among which I could ſit and eat with a pleaſure difficult to expreſs. Water was no longer ſo ſcarce, and we alſo often met with hamlets where we were well received; even in ſome of theſe which might have been dangerous to other travellers, Sidi Sellem was reſpected, becauſe he had been to Mecca. Notwithſtanding, the Arabs of the tribe of Telkoennes are held in the greateſt conſideration for hoſpitality.

After having received him with the cuſtomary honours due to a ſtranger, at their uſual hour they brought him barley, flour, and milk. What he left appertained to me; and which, retiring to a diſtance, I ſhared with my new companion, the baker; for in travelling, a Chriſtian (more particularly than at another time) muſt neither eat, drink, nor ſleep near

his

his maſter. One evening after ſupper I dug a hollow in the ſand, to lay me down in ſhelter from the cold, wrapping the cloth I wore about my body on my head, to defend my eyes from the ſand. I had hardly attempted to fall aſleep when I heard the report of two guns very near me, and found myſelf inſtantly ſeized. I tore the covering off my head; it was on fire, doubtleſs from the wadding of the gun. One of thoſe who held me aſked if I was wounded. "No," returned I, "but what have I done to be thus treated?" "Sir," replied he, "follow us *." My maſter, who had awoke at the report of the guns, ran to the place where he heard my voice, complaining of their behaviour to his ſlave, and their want of hoſpitality to a perſon like himſelf. The Arab mountaineer, replied with great arrogance, he was ignorant that I appertained to him; that as he watched his flocks, ſeeing a man concealed in

* I muſt here obſerve, that the language in the deſert differs greatly from that ſpoken in the capital. Sidi Sellem, who was an informed man, was obliged to uſe many repetitions, to enable the Effendi to underſtand him, when he queſtioned him in the preſence of the Emperor.

the ſand, he took him for one of thoſe nightly thieves who ſteal their young goats. Sidi Selliem feigned to believe him, praiſed his zeal, and refcued me from his hands. As ſoon as he thought all ſtill in the hamlet, he haſtened to depart from a ſpot, which might have proved as dangerous to himſelf as to me.

Theſe Arabs of the tribe of Telkoennes are the worſt ſituated of any I have ſeen in the deſerts, living in the midſt of mountains of ſand which have been formed by the wind. They may be truly ſaid to wiſh to deprive themſelves even of the light of day, ſo difficult is it to penetrate into their retreats, or to explore the way from them. The neighbouring plains are infeſted with enormous ſerpents. I was once witneſs of the alarm theſe reptiles give the camels, they haſtening from them with the utmoſt ſpeed and fear, cauſing myſelf and the baker a great deal of trouble to collect them again.

At length we approached the famous city of Gouadnum, of which I had ſo often heard ſpoken; it was through the points of rock that I diſcovered at a diſtance a city built on an

an elevation, and whoſe environs announced a formidable fortification; but on a nearer view, I found the walls made of earth, and broken in ſeveral places; ſome inhabitants ſhewed themſelves at the little windows on the houſe-tops, and were doubtleſs meditating whether they could do us any injury. The chief of the town, informed that Sidi Sellem was at the head of our little caravan, came to meet us, followed by four negro ſlaves, who carried an umbrella made of palm leaves, which he preſented to him.—"Is that Gouadnum which I ſee before me?" ſaid I. "No," replied he, "it is fort Labat; the city is farther on; thou mayſt diſtinguiſh it at a diſtance." In effect we reached it in about two hours.

This city is the refuge of all the rebellious Arabs of the different tribes, and is divided into two parts, the lower being governed by Sidi Adella, and the higher, which is not unlike fort Labat, by another commander. The houſes are all conſtructed alike, being four large walls ſurrounding a prodigious ſpace of ground, thoſe of the ſame party living together; theſe walls are very high,

have

have but one entrance, nor any light but what comes from the roof, which is left uncovered. The door, which ſerves for the whole circumference is guarded by large dogs; every inhabitant alſo of the dwelling keeps one for his own ſecurity; for without that caution, though incloſed in their own habitation, they would be pillaged by all their inmates, who might be bolder, or more dextrous than themſelves.

I know not how to reconcile this general miſtruſt with the conſiderable traffic which is carried on in this city. I ſaw two markets which were nothing inferior to the fairs in the French provinces, and though they circulate ſpecie, the exchange of merchandize is their principal object. I ſaw here very good woollen cloths, and particularly ſome of a mixture of crimſon and white, which they uſe as cloathing. The dealers who purchaſe to ſell again in the interior parts, give camels in exchange, their ordinary profit being about four hundred for one, and yet their gains on this article is much leſs than on wheat, dates, horſes, ſheep, oxen, aſſes, gunpowder, tobacco, combs, looking-glaſſes, and many other

other ſmall articles, which are difficult to procure in the interior parts, the conſumption being in the little towns, where there are days fixed for the ſale of them.

What is moſt ſurprizing is, that ſcarce any but Jews trade; they are notwithſtanding expoſed to the moſt outrageous affronts. An Arab will ſnatch the bread * from the hand of a Jew, enter his hut, and inſiſt on his giving him a handful of tobacco, frequently accompanying the demand with a blow, and always with inſolence, which the poor Jew ſuffers with patience; it is true he recompenſes himſelf by his ſkill in diſpoſing of his merchandize, and the art with which he deceives the Arabs, who are in general very ignorant.

The two chiefs who command at Gouadnum have no ſuperiority, except they exceed each other in point of property.

* It was at Gouadnum I firſt ſaw bread in theſe countries. Whether brick and ſtone are ſcarce, or that they are unacquainted with the conſtruction of ovens, I know not, they heat ſmall ſtones, on which they bake their paſte. The bread thus made is tolerably good; that which the Conſul was ſupplied with by order of the Emperor, appeared differently baked, though I know not in what manner, and was more agreeable to the taſte.

In this city I met with a Moor who happened to be on the ſea coaſt when we were wrecked. To this man I owe much gratitude, as he treated me with great kindneſs, his ſiſter-in-law, Paphye, particularly, taking the moſt lively intereſt in my misfortunes, and who, during the eight days I ſtaid at Gouadnum, employed me in grinding barley. She took care that I ſhould be well fed, and treated me with great attention, even aſking me to remain with her: but nothing could equal the generous aſſiſtance I received from the Jew Aaron and his wives, notwithſtanding the ingratitude he had before experienced from ſeveral Chriſtian ſlaves.

I left Gouadnum after a ſtay of eight days, and on my way to Regaden was perpetually meeting with hamlets and caſtles, for the moſt part built on very high mountains, and which at a diſtance might have been taken for very elegant dwellings, but on a nearer view bore a very different appearance. We were no longer ſo well fed, and the nearer we approached the city, the leſs hoſpitality we met with.

We had already been ſixty-ſix days on our journey;

journey; my ſtrength was exhauſted, my feet ſwelled almoſt to ſuppuration *, and I muſt infallibly have ſunk under my calamities, had not my maſter been perpetually reanimating my courage by ſaying, "Look, look, there's the ſea, ſeeſt thou the ſhips, bear up, we ſhall ſoon reach them." This hope ſuſtained me; and at the very moment when fatigue had almoſt exhauſted expectation, I again beheld the element which had cauſed me ſo many misfortunes, and that once more muſt be the arbiter of my fate. Sidi Sellem doubtleſs wiſhed to enjoy my ſurprize, for in quitting a labyrinth of juniper buſhes, we came ſuddenly on a hill of ſand, from whence it opened at once on the view. Oh, you who read this narrative, too true in its misfortunes, never can you form an idea of the pleaſure I experienced when I ſaw the French flag unfurled, as well as thoſe of other nations appertaining to the veſſels lying at anchor in the Bay of Mogador, which I yet only knew by the name of Soira. "Well,

* A thorn of the gum-tree had pierced my foot, nor could I extract it until it was rotten.

Briſſon,"

Briſſon, ſaid my maſter, "art thou ſatisfied? Doſt thou ſee the veſſels? French ones I think are not wanting. I promiſed to conduct thee to the Conſul; thou findeſt I keep my word: but why doſt thou not ſpeak?" Alas, what could I ſay? tears of joy intercepted the paſſage of words, nor was it poſſible for me to articulate a ſingle ſound. I gazed on the ſea, on the flying colours, on the ſhips, on the city, and almoſt thought them all illuſion. The unhappy baker, no leſs exhauſted myſelf, ſhared the ſame rapture, while our grateful, though ſpeechleſs tears, bathed the hands of the generous old man, who had afforded us ſuch an agreeable ſurprize.

At length we arrived at the city; but I was not free from inquietude, as I had heard before I quitted France, that the Emperor had very ill treated M. de Chenier on his embaſſy, and that he had been neceſſitated to complain to his own Court. I knew not whether he had been redreſſed, and if a freſh Conſul ſupplied his place; at all events I had cauſe for fear. My ſuſpicions ſoon vaniſhed on entering the city, and meeting two Europeans,

Europeans, "Whoever ye are," ſaid I, "behold my diſtreſs, and deign to ſpeak comfort to me; re-aſſure me, inform where I am. What is your country? What month is it? and what day of the week?" I addreſſed theſe queſtions to two traders, who after conſidering me attentively, went and informed Meſſrs. Duprat and Cabanes of my ſituation. Theſe gentlemen, who made it their ſtudy to relieve thoſe whom misfortune had thrown into this country, came immediately to ſeek me, and without ſeeming ſhocked at my revolting appearance, embraced me, ſhedding tears of joy to have it in their power to aſſiſt an unfortunate ſufferer. "Your ſorrows are over," ſaid they, "come with us, we will endeavour to make you forget them." They took me with them immediately, engaging my maſter to follow us, deſiring him to be perfectly eaſy on account of any agreement I might have contracted with him. I likewiſe entreated them to permit me to conduct Sidi Sellem and his ſon with us; they conſented, deſiring me to uſe their dwelling as my own, treating me with the greateſt care, attention, and friendſhip, and cloathing me entirely in

their own habiliments, until they had ſome made for me.

Soon after I was viſited by all the Europeans at Mogador, congratulating me on the change in my ſituation, and alſo on my arrival in the city on the moſt fortunate time it could have happened, being the entrance of the new conſul, who brought conſiderable preſents from France for the Emperor. I was preſented the ſame day to the Governor, who informed us of the order to repair to Morocco, the Emperor having declared, that henceforward he would ſee all the ſlaves, and that they ſhould receive from himſelf the tidings of liberty.

In eight days we departed, accompanied with the eſcort which guarded the treaſure; that is, my maſter, myſelf, and the baker, whom Sidi Mahammed had given in charge to his brother, but reſerving to himſelf whatever ranſom he ſhould gain for him. We were furniſhed with mules, a tent, proviſions, and proper attendants, and after four days journey arrived at Morocco.

The firſt thing I diſtinguiſhed was the tower of one of the moſques, and which is diſcernible

diſcernible at a great diſtance. I expected to find in the dwelling of the Emperor ſome remains of grandeur and antiquity, but was greatly miſtaken, the habitation of the King of Fez and Mequinez poſſeſſing neither. The walls which incloſe the palace are of earth, and at the corners ſo damaged, that it has more the appearance of the circumference of an old burial-place than the dwelling of a Monarch. The houſes in the vicinity are conſtructed in the ſame ſtile of thoſe at Gouadnum, though more dirty and leſs airy.

The guard who had the care of me preſented me to the Conſul and Vice-conſul; they offered me a table and habitation until I could return to France. A ſecond guard came to inform me, that the Emperor knew of my arrival, and had commanded me to be brought inſtantly before him. I immediately obeyed, following the guard who took me through ſeveral ſpacious courts, with high walls and ſand floors, almoſt inſufferable from the ſun lying on them the whole day.

We arrived at laſt into one where the King's guard were aſſembled; thoſe employed about his perſon are armed with guns; their

cloathing conſiſts of different coloured tunics, and cloaks with hoods not unlike a friar's. On their heads they wear a ſmall red cap, ornamented on the top with a blue taſſel. Their feet are almoſt naked, going but half into their ſlippers, which obliges them to trail as they walk. They ſling their guns acroſs them, and wear a girdle, to which they attach their pouches. Thoſe who appeared to me not in the ſervice had no weapon but a white ſtick.

The horſemen are dreſſed the ſame, except that they wear half boots without feet, and ſpurs of the enormous length of nine or ten inches, which have much the appearance of large iron ſpikes. Their horſes have almoſt always their flanks cut to the quick, as they take particular pleaſure in ſpurring them. Such is a faithful portrait of the troops of the King of Morocco.

As I waited for an audience, I ſaw a captain review his company; he was ſeated on the ground with his elbows on his knees, which were bent upwards, and his chin ſupported with his hands. The ſoldiers advanced two by two, and received his orders, proſtrating

proſtrating themſelves before him, after which they retired.

Five or ſix of thoſe who were only armed with white ſticks, ſeized me by the collar, as though I had been a thief, and opening a large folding-door, like thoſe of our barns, they puſhed me rudely forward into an inner court, where I in vain ſought for ſomething that might announce the grandeur of Majeſty. After advancing fifteen or twenty paces towards a kind of wheelbarrow, ſuch as we ſee in the ſtreets of Paris, they commanded me, puſhing me roughly at the ſame time, to proſtrate myſelf before this ſame barrow, which contained the Emperor, who ſupporting one foot on his knee, was amuſing himſelf in playing with his toes. He looked at me during ſome minutes, then aſked me, whether I was not one of thoſe Chriſtian ſlaves whoſe veſſel had been wrecked on his coaſt about a year before, and what buſineſs called me to Senegal? "You were wrecked through your miſconduct," ſaid he. "Why did you not keep ſea-room? Art thou rich?" continued he. "Art thou married?" He hardly gave me time to anſwer theſe queſtions, be-

fore he called for ink and paper, and taking a ſmall reed, which he uſed as a pen, he traced the four winds, ſhewing me that Paris was in the north. He then wrote figures up to twelve? "Doſt thou underſtand that?" ſaid he. After this he aſked me ſeveral other queſtions, doubtleſs to ſhew his underſtanding.

"Tell me," ſaid he, "did the mountaineers * treat thee well or ill? Did they deprive thee of thy effects?" I replied to this queſtion by ſaying, that the nearer I approached the capital the more poliſhed I had found the manners of the people. "I do not command," replied he, "all the diſtricts thou haſt paſſed, or, to ſpeak more properly, my commands cannot reach ſo far.—With whom didſt thou come to the city?"—— "With Sidi Sellem de la Rouſſye."—"I know him; let him be brought inſtantly before me."—My maſter was immediately introduced with the ſame ceremonies as I had been myſelf. The Emperor aſked him if he

* The inhabitants of the citeis call the Arabs of the Deſerts Mountaineers.

had

had paid a large purchaſe for me, and what were his intentions in coming to Morocco. He immediately replied, that his firſt incentive in travelling through immenſe countries was to proſtrate at the feet of his Sovereign the moſt humble of his ſlaves*. "Doſt thou know," ſaid the Emperor, "if there are more ſlaves among the Ouadelims and Labdeſſeba?" Sidi replied humbly, "Yes, maſter, there are ſome, whom I can eaſily aſſemble, if thou command it."—The Emperor continued this converſation no farther, but ordered the guards to take charge of myſelf and the baker until further orders, and to give us food from the royal kitchen. The guard expreſſed great ſurpize to me that his Majeſty had deigned to converſe ſo long with a ſlave.

The next day the Conſul aſked the guard to permit me to be with him, ſaying, that

* It is certain that if Sidi Sellem had not wiſhed to pay his duty to the Emperor, (it was fifty years ſince he had been at Morocco) and alſo been obliged by his perſonal intereſt to travel to the city, that I had never more returned to my country, being too far in the interior part ever to have left it.

ſhould the Emperor aſk for me, they could fetch me immediately. I now went to my new dwelling, which was a kind of cave that had before been inhabited by the Spaniſh Ambaſſador, the Emperor, willing to uſe equal attention to the French Conſul, having ordered him the ſame lodging. This palace, which is one of the fineſt the King has at his diſpoſal, is nothing more than a long cave built in the earth, the roof being ſupported by two rows of pillars, and the entrance to it a gradual ſlope; nor is there any air but what enters through the little openings in the roof. The Emperor keeps his tents and warlike ſtores in it, nor is there any thing elſe to be ſeen there, except bats, rats, and ſpiders. This dwelling is in one of the King's moſt delightful gardens, being decorated with olive, quince, pomegranate, and apple-trees; yet the high walls which ſurround it might eaſily furniſh the idea to thoſe that walk in it that they were ſtate priſoners. Though the Emperor provides the Ambaſſadors with a dwelling, he ſupplies them with no furniture whatever, but gives orders for them to be daily ſerved with a certain quantity of beef, mutton, poultry, bread, and water.

The palace of his Majeſty conſiſts of ſix vaſt courts, ſurrounded with walls. The exterior of the ſeraglio reſembles a barn, and the moſque is built in the ſame taſte; I know not whether the interior is beautiful, but there is nothing on the outſide to pleaſe the ſight. The town is ſeparated from the palace by heaps of mud, offal, and bones of ſlaughtered beaſts, piled on each other, and which may be ſaid to form the circumference of the city. Theſe pyramids of filth reach even into the interior parts of the town, in many places being ſo much higher than the houſes, that they exclude the light of day; the ſun ſhining on theſe mountains of naſtineſs, encreaſes the putrefaction, and renders the ſight doubly loathſome. The houſes are ſo ill conſtructed, that they bear more reſemblance to pig-ſties than human dwellings; neither are the ſtreets airy, being very narrow, and in many places covered with ſtraw.

One day that the Ambaſſador from New-England, the Conſul, and myſelf, were on horſeback, wiſhing to take an airing, we were obliged to relinquiſh our intention, and return home as ſpeedily as poſſible; the people ſurrounded

rounded us, and prevented our advancing, although we were protected by the Emperor's guard, and without which we had doubtleſs fallen a ſacrifice to their brutality; nor did even their preſence reſtrain them ſufficiently, for I received a violent blow on the head with a ſtone. Such are the inhabitants of Morocco.

The diſpoſitions of the people in the city are but little different from thoſe in the deſert; they are rather more poliſhed, and much fairer; accuſtomed to meet with Europeans, they expreſs leſs aſtoniſhment at their manners, though they treat them with the utmoſt inſolence. I have ſeen ſeveral come in to M. Duprat's, and alſo at the Conſul's, ſit down without being invited, and call for ſomething to eat and drink, even aſking for what food was moſt agreeable to their appetite. A porter, who had no trouble but thrice opening the gates of the Emperor's court to the Conſul, came with the greateſt effrontery, and demanded a gratification. The Conſul gave him ſome ſilver, with which not being ſatisfied, he continued to hold out his hand, ſaying, *zit*, which ſignifies, it is

not

not ſufficient, give more. This was performed with the utmoſt arrogance, and was rather a command than a requeſt. The Secretaries and writers conduct themſelves in the ſame manner, laying all under contribution that tranſact any buſineſs with them. The principal officers of the crown are yet more greedy of preſents, particularly of piaſtres, which are worth five livres, ten ſols. Their maſter always takes care to aſk what profit they have made of ſuch an affair or buſineſs, giving them diſtinguiſhed employments, or ſending them on embaſſies, until they have amaſſed a conſiderable fortune; he then accuſes them of evil practices, deprives them of their whole poſſeſſions, and leaves them to finiſh their days in chains. His own children are not exempt from his barbarity, and Moulem Adaram, of whom I have before ſpoken, is now a wanderer in the deſert, among a ſet of the vileſt barbarians, victim of the avarice of his father. I know not whether this young prince ever ſhewed any good qualities; in the deſerts his actions are cruel, and ſeem to promiſe, that ſhould he ever aſcend the throne, he would prove a worthleſs

leſs tyrant. Moulem Azry, his brother, appears deſigned for the Emperor's ſucceſſor, nor is he a better character *.

I cannot here avoid obſerving, that it is very extraordinary that a prince, ſo little to be feared as the Emperor of Morocco, ſhould extort Ambaſſadors from the Powers of Europe; nor is there a Sovereign who dares ſend his repreſentative without loading him with conſiderable preſents; or where is the Envoy that would dare to appear before him empty handed. When M. de Chenier, who was ſent from the Court of France, remitted his diſpatches to the Emperor, he not finding them to his liking, ordered them to be wrapped in a dirty handkerchief, and hung round the neck of the Conſul, who was thus expoſed to the inſults of this cruel nation. Sure it is ſtrange, that the Ambaſſadors have not the zeal and courage to repreſent to their reſpective Sovereigns, that the King of Morocco, Meſquinez, and Fez, is only great from the

* This was written before my return from Senegal; and it muſt be obſerved, that ſince that time the ſon has made war againſt his father.

ſuccours

ſuccours with which they ſupply him.—Twenty years ago this Prince was without means of making, or procuring metal for cannons; he had no wood for building, no canvas, cordage, nails, implements, or workmen. It is France and the other maritime powers that have furniſhed them, or the Emperor would ſtill poſſeſs none. It is Holland, Spain, England, and France, that have ſupplied him with large braſs cannons, ſuch as 24, 36, and 48 pounders. England, particularly, ſurpaſſed other nations, ſelling him the large braſs guns which they had taken at ſea.

The fort of Mogador, which is the neareſt Morocco, is advantageouſly built, and its batteries well placed; there are cannon at each embraſure, but the mouths of the guns, for want of carriages, being obliged to reſt on the embraſures, renders them only fit for ſhew, there being no workmen capable of mounting, or making carriages for them. Every aſſiſtance of this kind being wanting to the Emperor, let his little frigates, which are almoſt unfit for ſervice, be watched out of harbour, (two muſt be excepted, the Vice-Conſul Mure

Mure having put it in his head to aſk to have them repaired) nothing would be more eaſy than to prevent their re-entrance, and to ſhut up his ports of Mogador, Rabat, and Salee? What would become of his commerce, and particularly his marine, were the Chriſtian princes to ceaſe to ſupport him againſt the common intereſts of humanity? If England and Spain would unite, Tangier, his beſt fort, might be reduced ſo compleatly, as no longer to afford a refuge for corſairs, whoſe veſſels, ſoon unfit for ſervice, muſt renounce their piracies.

If the Conſuls of the different countries have never made theſe obſervations, or if they have never pointed out the means of reducing the Emperor of Morocco, the reaſon is, that they are at the head of the commerce of their reſpective countries. The Conſul from Spain engroſſes almoſt the whole corn trade, the veſſels being conſigned to him. The French Envoy is the only one who does not traffic; and what I am well aſſured is, that the different repreſentatives, far from remitting to their reſpective governments the means of diminiſhing the power of the Emperor, never

ceaſe

ceaſe to add to his ſtrength and means of defence, by inſtigating him to increaſe his demands. Do we not ſupply theſe pirates with the power of injuring our commerce? It is true their ſituation renders them dangerous, but if we deprive them of all but ſituation, it will be of little uſe to them. Let any impartial perſon viſit the country, let them ſpeak with the ſame ſincerity which I do, and the world muſt at length be convinced, that the Emperor of Morocco is the leaſt to be feared of any prince, if we refuſe him ſupplies.

At length the happy moment arrived when my ſlavery was to ceaſe. One day the King on quitting the moſque ordered the Conſul to attend, with the Chriſtian ſlaves, in the *Mechoir*, (the place of public audience.) "Conſul," ſaid he to M. Durochein, "I hope thou wilt not reſemble thy predeceſſor, whoſe pride moſt ſingularly diſpleaſed me. Seeſt thou this young man (ſhewing the Vice-Conſul) he is mild and complaiſant, and has ever ſought to pleaſe me. Study to imitate him, I command thee; thou mayſt write to thy maſter that I am ſatisfied with the ſervices he has rendered me. Adieu, thou

thou mayſt retire with the ſlaves, whoſe liberty I give thee *. Embark them from which of my ports is moſt convenient. Adieu, I ſhall order proper officers from my court to accompany thee to the reſidence appointed the Conſul."

It is at this audience that the Emperor takes account of affairs reſpecting the police. He appeared mounted on a beautiful horſe, capariſoned in ſcarlet and blue cloth, with his crupper ornamented with nobs of gold; by the ſide of the Sovereign walked an equerry, who carried an umbrella to defend his Majeſty from the ſun. The guard follows on foot in the greateſt ſilence, all announcing fear, a glance from the King ſpreading univerſal conſternation; for giving command, he ſees fall without the leaſt emotion the head of one or more of his ſubjects; nor is the laſt word of the condemnation hardly articulated before the unhappy victim is lifeleſs on the ground. Yet the rich, if they chuſe

* We were ſeven in number, myſelf, the baker, and five others, who belonged to the ſhip *The Two Friends*, which had been wrecked ſome time previous to us.

to

to buy his favour, may live in ſafety, and commit every crime with impunity.

What will be thought of a prince, who from having it ſuggeſted to him, that doubtleſs I was a Chriſtian of higher rank than the reſt, becauſe I was better cloathed, and the Conſul paid me particular attention, that could forget his promiſes, and ſend to Mogador to ſtop and bring me back to Morocco. Happily the winds had wafted me far from this deteſted country when the courier arrived with theſe orders to the Governor.

Thus I can truly affirm, that misfortune purſued me to the laſt moment of my ſtay. I ſhould doubtleſs have ſunk under my calamities as well as my unfortunate companions, but for a moſt unſhaken conſtancy, and unbounded reliance on Providence. I ſhould not forget to add, that before my departure Sidi Sellem retired, very well ſatisfied with the Conſul's generoſity.

I DID not wiſh to interrupt my narrative with an account of the religion, manners, and cuſtoms of theſe people, who being little known, may be intereſting, and which fatal experience enables me to paint; I therefore give it at the end of my ſlavery; and the reader may be aſſured, that I ſhall be as true in the deſcription I am about giving as I have been in my own adventures.

The Arabs of the deſert follow the religion of Mahomet; but they have entirely disfigured it by their ſuperſtition and groſſneſs of manners. They lead a wandering vagabond life amidſt the burning ſands of Africa; ſome of them perpetually travelling up and down the coaſt, without fixing in any particular ſpot. They are diſtributed in larger or ſmaller tribes, and each tribe divided into hordes that encamp in diſtricts moſt convenient for paſturage, by which means an entire tribe is never to be met with, being all intermingled with the hamlets of the Ouadelims, Labdeſſeba, la Rouſſye, Lathidierim, Chelus, Ducanois, Ouadelis, &c. The two firſt are the moſt formidable, carrying their depredations to the gates of Morocco. It is

not

not without reaſon that the Emperor fears them, as they conſiſt of ſtrong and vigorous men. They have in general ſhort curling hair, the beard long, a ferocious look, large hanging ears, and nails ſo long, that they have the appearance of claws, and which they uſe particularly in the rencontres they are perpetually having with their neighbours. The Ouadelims, who are the moſt haughty, arrogant, and given to plunder, of any tribe, carry terror wherever they come, yet they are cowardly, as are all Arabs, without they have an evident ſuperiority.

Theſe people live in families under tents, covered with a coarſe cloth of camels hair; the women ſpin, and weave it on frames ſo very ſmall, that they work ſeated on the ground. Their furniture conſiſts of two leather ſacks, which ſerve to hold ſome rags and old iron; three or four goat ſkins (if they can procure as many) in which they keep their water and milk, ſome wooden utenſils, pack-ſaddles for their camels, two large ſtones to grind their barley, a ſmall one to drive down the pegs of their tents, a mat of willow, which ſerves for a bed, a coarſe kind

of carpet to cover them, and a ſmall boiler. Such is the furniture that diſtinguiſhes the tents of the rich from the poor.

Their cattle, which are their greateſt wealth, conſiſt of two or three horſes, ſeveral camels, ſome ſheep, and goats. The poorer poſſeſs only ſheep and goats.

The firſt of their duties, and what they obſerve moſt ſcrupulouſly, is prayer, and of which there are many in the courſe of the day, the firſt beginning before ſun-riſe. The *Talbe*, remarkable for his long beard, and a looſe garment of crimſon and white, which in ſome meaſure ſhews a body that appears emaciated by abſtinence, but is in reality only the effect of exceſſive idleneſs, holding a kind of enormous large chaplet in his hand, raiſes his voice in a lamentable and melancholy tone, which a ſtranger might take for pious contrition, but which is nothing more than conſummate hypocriſy; for, armed with a poignard, he can ſeek the ſpot where his perfidious hand may ſtrike with ſecurity through the heart of his neighbour, friend, or brother.

The people, informed by his lamentable noiſe, of the hour of prayer, come and range themſelves

themſelves around him, to hear the praiſes of the Prophet; all haſtening with the utmoſt reſpect; before the beginning of the prayer, they ſlip off a little petticoat, which they wear faſtened to their girdle, and envelope themſelves in that and their other garments. The Talbe then ſtoops to the ground, and throwing aſide the earth his feet had touched, takes up ſome that has not been trodden, and (in ſcarcity of water) rubs his face, hands, and arms up to the elbows, to cleanſe himſelf from impurities, the people imitating all his actions.

The prayer finiſhed, they remain ſome time ſeated on the ground, drawing different figures in the ſand, and by a variety of motions appearing to indicate that they are anointing their heads with holy unction. The ſavages, during the prayer, ſhew as much exterior piety and reſpect as we have in our churches; yet I do not believe it poſſible for religion to be more trifled with when once the ceremony is over. The women, who only aſſiſt at the morning and evening prayer (which is at ten at night) place themſelves at the entrance of their tents, turning

themſelves towards the riſing ſun. The duties of religion concluded, the next care is milking the camels; they kick them till they riſe from the ground, and then remove a kind of ſwathe made of tow, with which they bind up their dugs; the young one inſtantly runs, preparing to ſuck, but the maſter and keeper no ſooner ſee the milk ready to flow, but they ſnatch the young one from the mother, and each preſſing his head againſt the ſide of the animal, milking at the ſame time, they procure in damp ſeaſons about five pints; the keeper taking a draught out of each portion, as he carries it to empty in a trough that ſtands by the ſide of his miſtreſs, but he is only allowed the milk of the laſt camel he draws for his whole ſupport.

The produce thus collected, the miſtreſs puts her ſhare aſide, always taking care it is not the ſmalleſt; ſhe then ſerves her huſband and children, ſecuring what remains in a goat-ſkin, which ſhe hangs in the ſun before ſhe converts it into butter. Two or three hours after, the young girls bring in the ſheep and goats; the mother, who is always preſent, mingles the milk of theſe laſt with

that

that of the camels; and when ſhe thinks the ſun has ſufficiently heated it, they blow out a goat-ſkin, in which they ſhake it, in order to ſeparate the butter, the whey ſerving for drink. This butter is incloſed in ſmall ſkins, from whence it acquires a ſtrong ſmell, which renders it more agreeable to theſe ſavages. The women alſo uſe it to greaſe their hair, nor would they think themſelves compleat without this pomatum, carrying their coquetry beyond what could be eaſily imagined; their hair being decorated with their utmoſt art, leaving ſome treſſes to flow looſe on the boſom, and to which they attach ſhells, old keys, padlocks, the braſs rings of umbrellas and breeches buttons, which were taken from the ſailors, or, in ſhort, any thing elſe they can procure. The hair thus decorated, they bind up their heads with a greaſy rag, which covers half the noſe, and ties under the chin. To give luſtre to their eyes, they mark them round with a large copper needle, firſt rubbing it on a kind of blue ſtone. For the adjuſtment of their drapery, the whole art conſiſts in folding it ſkilfully, ſo as to make the pleats remain, for the dreſs has neither

ſeam, ſtrings, nor pins, to keep it in ſhape. A Mooriſh woman, to be eſteemed beautiful, muſt have long teeth, that jut out beyond her lips, the fleſh of her arm, from the ſhoulder to the elbow, looſe and flabby; the thighs and body prodigiouſly fat, the walk heavy, and to compleat all, muſt wear on the arms and legs bracelets not unlike the collar of our Daniſh dogs. Their whole wardrobe conſiſts in the dreſs I have before deſcribed; and when we conſider natural infirmities, and that they are delivered in this ſame drapery, and receive on it the filth of their children, and that they alſo uſe it to blow their noſe, it is impoſſible for imagination to form a more diſguſting and revolting idea than the appearance and ſmell of a Mooriſh woman. Who could believe that theſe hideous creatures are given to jealouſy and ſcandal? It is notwithſtanding the truth. If they go to borrow any thing of a neighbour, and find the huſband at home, they immediately cover their face, and make the demand at the entrance of the tent, with an air of timidity and fear; on the contrary, ſhould the female neighbour be alone, they enter, and begin to ſcandalize all the females

males whoſe dreſs they think ſuperior to their own; a third frequently joins them; and thus ſupported, they will paſs half a day villifying their neighbours, for the moſt part ſeparating without remembering what they came to borrow. Lazineſs and gluttony are their favourite paſſions, expoſing themſelves to numberleſs affronts to procure a little goat or camel's fleſh, when they know any is dreſſed in the neighbouring tents; but their favourite food is liver.

The faults of the men are equal; they will paſs the whole day extended on a mat, ſleeping, ſmoaking, or cauſing the vermin, which almoſt devours them, to be picked off. They generally employ the women in this buſineſs, but have no ſcruple to perform it for each other; nor is it to be wondered at that the whole country is infeſted with them, as they never take the trouble to deſtroy, but throw them on the ground. Notwithſtanding my utmoſt care, my beard was always ſwarmed, which I can truly aver was not among the leaſt of the evils I had to ſuffer during my captivity.

The men ſometimes aſſemble to talk over their

their warlike exploits. Every one relates the number of enemies he has vanquiſhed; and frequently, on ſome falſe and ridiculous aſſertion, they give each other the lie, the diſpute becomes warm, and uſually terminates by blows given with their poignards. They cannot differ on the moſt trivial ſubject without their eyes ſparkling with fury; rage is expreſſed in every geſture, nor do they even tranſact their domeſtic buſineſs without the utmoſt noiſe and diſcord.

Deceit and perfidy are alſo two innate vices among the Arabs; they never quit their tents unarmed, never give any written obligation, as the giver would be ſure to poignard the acceptor, to prevent him ever demanding it. They wear round their necks a little purſe, which contains what they have moſt valuable; and though in general they have nothing in their tents ſecured by a lock, yet I have ſeen ſome few, who poſſeſſed ſmall trunks, which, though moſt probably did not contain the value of half a crown, yet were the object of univerſal envy, excepting neither brother, father, or ſon of thoſe who poſſeſſed them.

My

My maſter's brother was the moſt envious of the whole horde of the little wealth I had given him; he even one day propoſed to me, as a very trifling matter, to murder him during the night, offering me his poignard, and promiſing as a recompence to conduct me to Morocco. However diſcontented with my fate, the propoſal diſpleaſed me, and I declined it with horror, yet a few days after, the offer was renewed with many preſſing inſtances by an uncle of Sidi Mahammed's, who appeared the moſt attached to him of any of his relations. More than once I have ſeen this ſame man, ſtealing cautiouſly into the tent when all were aſleep to ſteal ſome old pieces of iron, or a girth, yet this man was one of the moſt conſidered in the hamlet, his opinion being aſked on all diſputes, and his judgment a law to the poor, for the rich acknowledge no reſtraint.

The young men are early inſtructed to uſe the poignard, to tear out the entrails of their adverſaries with their nails, and to give to falſehood the appearance of truth. To theſe diſtinguiſhed talents, thoſe that can add reading and writing become the moſt dangerous

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of monſters, as theſe qualities give them diſtinguiſhed pre-eminence. It may truly be ſaid that they are familiarized to crimes from their infancy, and commit the vileſt actions with pleaſure.

By the cuſtom of the country, every travelling Arab, of whatever tribe, let him be known or unknown, muſt be treated with hoſpitality; or, if there are ſeveral, the inhabitants muſt contribute jointly for their reception. Without diſtinction they all go out to meet them, congratulating them on their arrival, helping them off their camels, and carrying their baggage behind the thickets which is to ſhelter them during the night; for it is an eſtabliſhed cuſtom that no ſtranger ſhould be admitted to ſleep in their tents. This ceremony over, they ſeat themſelves round the new comer, aſking the news of the country from whence he came; if ſuch, or ſuch a people have left the ſpot on which they were encamped; what hordes he has met on his journey; where he ſaw the beſt paſturage, &c. When he has anſwered to theſe queſtions, they next aſk to what tribe he belongs, and laſtly they enquire after his health,

health, having exhauſted all other queſtions. If the ſtranger is quite unknown in the canton, the richeſt Arab muſt entertain him, if more than one, the expence muſt be jointly made. They give to each a large porringer of milk, alſo ſome barley flower boiled in milk, or in water if they can procure any. If the viſitor can read, they confer on him the honour of reading prayers, in which caſe the Talbe of the hamlet places himſelf by his ſide as maſter of the ceremonies. Such is the reception of an unknown; but ſhould he chance to be rich, or have friends in the horde, they haſten to kill a goat or a fat ſheep to regale him. The wife prepares the feaſt, and before ſhe dreſſes the meat, ſeparates the fat which is ſerved up raw. As ſoon as the victuals is prepared, ſhe puts by a part for her huſband, and likewiſe ſome for the neighbours with whom ſhe is in friendſhip, for failing in this duty would be an irreparable crime. She then places with great care on a ſtraw mat the part deſigned for the traveller, ſetting it on the head of a chriſtian or negroe ſlave, who following his maſter, takes it to the gueſt, who however is never regaled till

till ten at night, although he ſhould have arrived early in the morning, the cuſtom being never to ſerve any thing but at night, by the light of the moon, or fire, which they kindle in all ſeaſons. The traveller does not fail to preſs his entertainer to do him the honour of eating with him, but which he refuſes as much as poſſible, as this refuſal ſhews particular reſpect to the viſitor. The next morning the traveller continues his journey without taking leave of any one. This manner of entertaining each other would doubtleſs be very praiſe-worthy, but how many ſtratagems do they uſe to avoid it? When they diſcover an unknown traveller, they haſten to a place at ſome diſtance from their tents, a ſaddle, a mat, a gun, and a little bag or packagee, which announces to the ſtranger that a traveller is already arrived; but theſe precautions ſeldom anſwer, for the unwelcome gueſt will often take up his lodging next to the baggage which is placed to deceive him. The maſter then declares that they appertain to an Arab of a neighbouring hamlet, but even this will not make the traveller move, if he chooſes to remain, they have

have then but one revenge, which is to give him a ſmall quantity of ſupper. He then watches on all ſides, and if he diſcovers any fire, runs with great haſte in the hope of finding boiled meat and broth; taking care to conceal himſelf behind the tent, to liſten whether they are at ſupper, for were they aware of his approach, they would ſoon remove the three ſtones that ſupport the pot; but by thus ſurprizing them ſuddenly, he is ſure of ſucceſs, ſince they cannot avoid aſking him to eat. It frequently happens that while he is ſatisfying his gluttony, the others are ſtealing his effects which are in the thickets, but it is no more than he would do himſelf by them, if occaſion ſerved.

It would be difficult to give a proper idea of the pride and ignorance of theſe people; they have not only the preſumption to think themſelves the firſt in the world, but alſo to ſuppoſe the ſun riſes only for them. Some among them have ſaid to me, "Contemplate that luminary, it is unknown in thy country; in the nights ye are not illuminated by the ſame light which numbers our days, and directs our faſts; thoſe children who inhabit the ſky informs

inform us of the hour of prayer.* Ye have no trees, no camels, ſheep, ſand, goats, nor dogs. Are your women made like ours? How long waſt thou in thy mother's womb?" "As long," replied I, "as thou waſt in thine." "In truth," replied a ſecond counting my fingers and toes, "he is made like us, he is only different in colour and language, it is aſtoniſhing." "Do you ſow barley in your houſes?"† "No," replied I, "we ſow it nearly in the ſame ſeaſon which you do." "How," exclaimed a number of them?" "What, do you inhabit the earth, we thought you were born, and lived on the ſea." Such were the queſtions I had to reſolve, when they honoured me with their converſation.

War among them is nothing more than depredation, being commenced for the purpoſe of ſtealing cattle, and ravaging the fields of corn, that by thus depriving their neighbours of their property, they may be themſelves enabled to lead a life of idleneſs.

One day that the cattle of the whole ham-

* They call the ſtars the children of the moon.

† A name they give our ſhips.

let

let were feeding on a plain, a keeper ran almoſt breathleſs to inform the horde, that a company of the Ouadelis appeared on the top of the hill, and doubtleſs came with intention to ſteal the cattle. The timbrel was inſtantly ſounded,* all haſtened to prepare their arms, and advance towards the enemy, thoſe on horſeback were loſt in a cloud of duſt, nor were the camels, who cover at once a great deal of ground, leſs active, for preſſed forward by the diſſonant cries of their riders, they ruſhed into the confuſion, biting with the utmoſt violence all they came near, and doing as much, or more execution, than the muſketry.

They never attack each other in order of battle; ſo many men, ſo many diſtinct combats; and he who diſmounts his adverſary, and can get poſſeſſion of his arms, camel, or horſe, inſtantly retires with the fruit of his victory.

Others who think themſelves more power-

* This large timbrel is kept in the tent of one of the principal Arabs, and is uſed on ſeveral occaſions: ſometimes to call them together to arms, ſometimes that an Arab is miſſing in the deſert, or that the camels are ſtrayed.

ful than their adverſary, cloſe with him at once, giving and receiving repeated ſtrokes with the poignard, or tearing out each other's entrails with their dreadful nails. By theſe means, thoſe who poſſeſs what is to them conſiderable wealth, a large ſtock of cattle, are in one day often reduced to the greateſt diſtreſs, being deprived of all, by thoſe who a few hours before, were maſters of no property whatever. The weakeſt tribes being the moſt expoſed, they are careful to live at a diſtance, particularly from the Ouadelims and the Labdeſſeba. Sometime before I quitted the country, I heard thoſe laſt had begun their depredations on the quarter of Arguem, (which they call Agadin) and carried them even to the gates of Morocco.

In general they only ſow barley, or ſometimes wheat, when there is a great deal of rain. But after a three years drought, their fields producing nothing, they unite and carry the horrors of war and deſolation into countries more fortunate than their own; raviſhing with brutal violence from their fellows, the fruits of their labour and induſtry. Thus does plentiful harveſts paſs from the

true

true proprietors, into the hands of ferocious men, who prefer the dangers of combat, to exerting a little induſtry to procure themſelves a ſubſiſtence.

The battle terminated, each party prepare graves, and the Talbes, informed of what has paſſed, haſten to the field, tinged with the blood of their brethren, to perform the duties of their function. It conſiſts in articulating ſome plaintive ſounds over a few handfuls of ſand which they hold in a ſhell, and ſprinkle on the unhappy wretches, who lay in the agonies of death; from time to time preſſing their thumbs on their foreheads as though they were applying conſecrated oil, and laſtly throwing on them a kind of a ſcarf and a chaplet. As ſoon as they are quite dead, they lay them in the grave already prepared, placing them on their left ſide, with the face turned towards the riſing ſun, as though to contemplate the tomb of their Prophet; the graves are ſurrounded by large ſtones heaped on each other, which ſerve for monuments to theſe plunderers. They diſtinguiſh the age of their warriors by the quantity of ground they incloſe for their burial. The women

with an air of diſtraction come and throw themſelves on the ground, their geſtures, grimaces, and ſobbing, preſenting a moſt ridiculous ſcene to the ſpectator. A travelling Arab never paſſes one of theſe burial places, without laying down his ſtick, making a ſhort prayer, and raiſing ſmall pyramids of ſtone, to mark the interceſſions he made for the repoſe of the deceaſed.

The funeral ceremony over, cries of deſolation are heard throughout the horde, all mingling their tears with the *relations* of the defunct, whoſe tent is placed on another ſpot, all his effects expoſed to the air, and the fatteſt goat killed to conſole the relations and friends. The feaſt concluded, they forget all animoſity, and I have frequently ſeen them the day after a battle viſiting each other, the conqueror boaſting to the enemy he vanquiſhed, of the addreſs which he uſed, in ſkilfully ſeizing the moment to wound him. What I thought very extraordinary was, that to cure the deepeſt wounds, they uſed nothing but earth, and that taken indiſcriminately from any ſpot, equally appearing to act ſucceſsfully; they have another expedient

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to remove pains, but not ſo efficacious, applying red hot iron to the part affected. Theſe people are ſubject to few maladies; I have ſeen ſeveral old people of both ſexes very healthy.

Sore eyes and cholics are the moſt common complaints; children particularly are ſubject to them, though naturally of ſtrong conſtitutions, their eyes being ſometimes ſo affected, that it is difficult in the morning for them to ſeparate the lids. As for the cholic, I attribute it to the verdigreaſe that impregnated all they eat and drink, and which not producing more rapid and fatal effects, is doubtleſs owing to the quantities of milk they drink. The boilers they have in conſtant uſe being of untinned copper, and from the ſcarcity of water never waſhed, occaſions them always to be corroded with verdigreaſe, and that they do not even remove when they rub them with ſand. During the time I was with them, and employed to clean the veſſels, I endeavoured to cleanſe them entirely from it, but they peremptorily forbad me, ſaying I ſhould wear them out. It is impoſſible but the food that remains in theſe veſſels muſt be prejudicial to health.

Some ſeaſons the fields of theſe barbarians are covered with a plentiful harveſt, but inſtead of waiting until it is ripe, they gather and dry it on hot cinders, without conſidering that by thoſe means they deprive themſelves of an abundance neceſſary for the ſupport of their families, and their beaſts of ſtraw for nouriſhment, in default of which they are reduced to browſe on dried branches, and that even themſelves are ſometimes neceſſitated to ſuſtain life, by eating the leather of the ſaddles and bridles of their camels. The little care they take to prepare the earth, and to ſow their grain, makes their frequent diſtreſs leſs to be wondered at; they firſt place the grain between a hillock of ſtones and a thicket, that the dried ſeed may imbibe the moiſture of the ſoil, on which the water leaves a ſlime very proper to puſh the firſt vegetation. Thoſe employed to ſow, ſelect the dampeſt places, ſcattering indiſcriminately the ſeed, over which they drive a kind of plough drawn by one camel, conſequently making very ſmall furrows. If heaven ſeconds this labour by ſending rain, each ſeizes his ſhare, and flies into the interior parts of the mountains to enjoy it.

In paſſing ſome more fertile cantons, I ſaw ſheaves of grain, whoſe ripe and full ears might have tempted the moſt opulent to have taſted; ſome heaped on each other were abandoned to the injuries of the weather, the proprietor doubtleſs being unable to regain the mountains, it being the ſeaſon when abundant rains falling in torrents from the heights, inundated the vallies. "Is it poſſible," ſaid I, "that there are men in the world in a ſituation to ſet ſo little ſtore by the gifts of Providence; how happy ſhould I think myſelf to have ſuch nouriſhment at my diſpoſal?" I took ſome handfuls of this barley, and rubbing it between my hands to ſeparate it from the huſks, eat it with incredible pleaſure, almoſt thinking myſelf tranſported to the time, when the manna dropped from heaven for the relief of the people in the deſert.

There is no underſtanding or intelligence among the Arabs with whom I dwelt, being entirely devoid of induſtry, or without inclination to be inſtructed; there were among them but two workmen, and whom they regarded with a kind of veneration, doubtleſs

aſtoniſhed to ſee them, though rudely, imitate the works of other nations, for they are incapable of invention. The firſt of theſe was a ſort of cartwright, and the ſecond on about the ſame equality for a ſmith, and in theſe two did the whole ſcience of this part of the country unite; the knowledge of the firſt conſiſted in making wooden porringers, ſome few little domeſtic utenſils, and a rude kind of plough, but he was far from giving this implement of huſbandry a form to render it eaſily manageable to the labourer. The other art conſiſted in beating out iron, though the artiſt was perfectly unacquainted with the qualities of that metal, for after heating it ſeveral times, till he had rendered it nearly uſeleſs, he frequently abandoned it, unable to ſucceed in forming what he wiſhed. He was not more ſucceſsful in working other metals, though he attempted it with the greateſt confidence; my maſter one day brought him a chain of gold which I had given him, deſiring him to form it into rings for his daughter. The ignorant Arab, after examining it with great ſelf-ſufficiency, declared it was not gold, comparing it with one of baſe metal

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which had been taken from a ſailor belonging to our ſhip, and which he affirmed was pure gold; to ſtrengthen his aſſertion, he made him obſerve that mine was of a different colour, and a ſofter metal, and his of a deep yellow. After many obſervations and diſſertations, as ridiculous as ill-founded, he determined to melt it, for which purpoſe he hollowed a large coal, in which he incloſed it, and after much blowing, ſucceeded in forming it into rings about the ſize of the circle of our ſnuff-boxes. His ſkill was generally admired, and for his recompence he obtained a porringer of churned milk.

How much pains have I taken to teach them how to grind their barley, and winnow it with greater eaſe, and more equally to balance the loads on their camels, ſo that they might carry with greater facility, and their burthens not be continually ſubject to falling and breaking to pieces. I alſo wiſhed to inſtruct them how to prepare the ground before they ſowed their corn, and to get in their harveſt with more care; but the advice was ſuperfluous; they were more headſtrong than their camels, and that is not ſaying a little; for

for I ſuffered much from them during the thirteen months I was their keeper. Whatever proofs they may have of their own want of capacity in all their undertakings, yet it is not poſſible to conquer their prejudices, or correct their ill habits.

The ſmith was fifteen days working on the pan of a fuſee, and which, when finiſhed, was ſo badly let in, that I could not help obſerving, whoever firſt uſed it muſt run a very great hazard. The Arabs who were preſent would have obliged me to make the trial, but I excuſed myſelf. The pride of the ſmith taking the alarm, he determined to aſſay it himſelf, and had his jaw and part of his hand taken off. I am convinced that the want of ſkill in the workmen occaſions more wounds than they receive in battle.

They queſtioned us ſeveral times whether there were any armourers amongſt us, and ſuſpected me after the obſervation I had made concerning the gun. Their arms are in the worſt ſtate that can poſſibly be imagined, being in general what they procure from the Arabs of the tribe of Trargea in exchange for

camels

camels. Other hordes have obtained them from veſſels wrecked on their coaſt; many of them are alſo brought from Morocco. Theſe laſt are the ſtrongeſt, but ſo cumberſome, that they prefer thoſe from Europe, particularly if double-barrelled; nor is there an Arab but what would willingly give a Chriſtian ſlave for one of thoſe guns. When they are out of repair, they make uſe of the old iron they have obtained from wrecks to mend them. I was aſtoniſhed to ſee with what haſte they ſtaved the barrels of brandy to get off the hoops, nor could I ſuppoſe they deſigned them for ſuch a uſe. If this metal and guns are to them of ſuch value, it may eaſily be imagined that flint, ball, lead, and powder, are not leſs ſo. They know very well how to diſtinguiſh good powder from bad; a great deal is fabricated in the little town of Gouadnum, but it is very coarſe and weak, being frequently almoſt uſeleſs, fouling the guns, which in default of oil they rub with butter.

Except crimes, which they always endeavour to commit in the night, theſe people make no myſtery in their actions. If one intends to undertake a long journey, he informs the

the whole hamlet, who aſſemble to give him advice, every one offering his opinion, even children of fourteen years old, and who generally ſpeak with as much confidence as old men. Theſe conferences, which are either to approve or condemn the ſtep meant to be taken, are ſometimes prolonged for a month together. They are ſometimes occaſioned by their changing their encampment, or on account of the camels being taken to the coaſt to procure water. This laſt buſineſs is always the longeſt in ſettling, as the families remaining at home muſt be deprived of milk during the journey. It is true in that caſe, thoſe whoſe camels are abſent are furniſhed by thoſe at home, but for which they afterwards expect a recompence. Nothing can equal their joy on the return of the cattle, who come back loaded with ſkin bags full of water, from which it contracts a very diſagreeable ſmell and taſte, but that notwithſtanding, from its ſcarcity, is drank with great pleaſure.

It is uſually ſuppoſed in Europe that a dog would run mad ſhould he be deprived of water; yet in the burning deſerts they have no drink whatever, and generally ſubſiſt on excrements,

crements. The camels are ſometimes four months without a drop of water, and the ſheep and goats drink yet leſs; in ſhort, was it not for their horſes, I am apt to think the Arabs would moſt probably never be at the pains of fetching water, but wait until it was the will of Heaven to ſend it. The rains, which uſually fall about the month of October, ſpread univerſal joy and public rejoicing; nor is it poſſible to form an idea of the general ſatisfaction, without having experienced the deprivation of that element.

A huſband cannot put away his wife without obtaining the conſent of the moſt ancient men of the hamlet, a permiſſion they never refuſe, as women are treated with the moſt ſovereign contempt. They never take the name of their huſbands, but are always called by that given at their birth; nor do even the children bear their parents' name. In almoſt all the hamlets I have ſeen, there are but four or five different names, being generally diſtinguiſhed by their tribe, and any ſurname they adopt.

When an Arab ſets out on a long journey, his wife having bid him farewel, follows him

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ſome twenty paces from his tent, throwing after him the ſtone which they uſe to drive the picquets of their tents, and which ſhe buries in the ſand where it falls until his return. This is the Mooriſh women's method of wiſhing a ſpeedy and ſucceſsful journey.

Though theſe women are very indecent, both in their diſcourſe and geſtures, they are notwithſtanding very faithful to their huſbands. I could never reconcile the tenderneſs they have for their children with the barbarity with which they correct them, particularly the girls, who ſeem indifferent to both father and mother; yet on them they delight to diſplay their opulence, ornamenting their ears, arms, and legs, with rings of gold and ſilver. They uſe ſo much alloy in their ſilver, that it is little more than white copper. The poorer Arabs uſe the laſt mentioned metal entirely.

Nothing can exceed their joy when they are parents to a ſon; it may eaſily be ſuppoſed the mother has no midwife to aſſiſt, but is uſually alone at the moment of delivery, laid on the ground, under an indifferent tent, inſufficient to ſhelter her from the injuries of the weather.

A woman who is delivered of a ſon, to teſtify her joy, blackens her face for forty days; on the birth of a daughter, ſhe ſmears but half of it, and that only for twenty days. Could the infants diſtinguiſh the hideous countenances of their mothers, they would ſurely never cling to their breaſts, for nothing can equal their diſguſting appearance.

I could not help ſhuddering to ſee the cruelty with which theſe women treated their children, even while at the breaſt, getting them to ſleep, by giving them blows on the back with their fiſts, and to prevent their crying, pinching and pulling up their ſkin with their fingers. I have ſeen theſe inhuman mothers depart, even on the day of their delivery, to encamp at the diſtance of fifteen or twenty leagues; they are ſeated in a kind of cradle, which is placed on the top of the load of the camel. On theſe occaſions they always try to outrival each other; for which purpoſe they decorate the camel with ſtrips of ſcarlet cloth and white rags, ornamenting the four ſticks which ſupport the covering of the cradle with pieces of whitened or gilt copper.

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It is uſually the women who take up the picquets of the tents when their huſbands chooſe to change ſituation; it is alſo them who load the camels under the inſpection of their maſters; and when the huſband gets on horſeback, it is the wife who preſents the ſtirrup; during which attendance, ſhould ſhe fall and hurt herſelf, it is very immaterial, provided ſhe is ready on his return to attend him with a porringer of churned milk.

I was diſguſted to ſee one of thoſe Arabs, who, not ſufficiently rich to keep a horſe, was neceſſitated to ſeat himſelf on the load of his camel, which being overthrown, he reclined himſelf under a thicket, leaving to his women the care of picking up and replacing the loading. Nothing can be more arrogant than an Arab with his wife, nothing more humble than thoſe women in the preſence of their huſbands; they are not even admitted to eat with them, but ſerve them with the utmoſt deference, and are called after they have done to take the remainder.

An Arab cannot without rudeneſs enter into the tent of one of his neighbours upon any occaſion, but muſt call him out, the wife covering

vering her face with a veil, as ſhe alſo does when before any ſtranger. A huſband would fail in Mooriſh politeneſs who ſhould throw himſelf on the mat of his wife, for that favour is only permitted him when herſelf alſo occupies it. They are generally kind to their women when with child; and there are few matches but what produce five or ſix children, conſequently as plurality of wives is allowed, it may eaſily be ſuppoſed how populous they are. There is not however any jealouſy among thoſe women, who frequently live under the ſame tent witneſſing the tenderneſs their huſbands expreſs for their rivals.

The tent deſigned for a new contracted couple is ornamented with a white flag, and the intended bridegroom has his forehead decorated with a binder of the ſame colour; for let it be his firſt or fifth marriage, or of whatever age, he is equally ornamented with the ſymbol of celibacy; the day of the ceremony the huſband kills a camel to regale his friends. The women and children without diſtinction aſſemble about the timbrel player, who, ſeated on the ground, ſtrikes the inſtrument with one hand, and with the other forms a kind of

ſpeaking trumpet, joining the moſt diſſonant howlings to the ſound of the inſtrument; the clamour is alſo augmented by the clinking of an iron chain, which he wears round his arm while he plays; a ſingle female dances to this muſic, but that without moving her feet from the place on which ſhe ſtands, her arms, head, and eyes, alone following the ſound; her body being in perpetual motion, and her hands ſpread before her, forming divers geſtures, each more indecent than the other. All the ſpectators beat *time* with their hands, turning their faces and necks, and making a thouſand grimaces, to all which the dancer replies in the ſame ſtile with aſtoniſhing preciſion; at length ſhe concludes by leaning herſelf negligently on the muſician, the ſound of the inſtrument becomes ſofter, the eyes of the actreſs are half cloſed, her hand is preſſed on her boſom; in ſhort, every action appears to expreſs the moſt violent paſſion; yet the moment after, the woman who has acted this curious ſcene joins her companions with an air of indifference it is impoſſible to deſcribe. The young people ſometimes form a ring, incloſing a perſon in the

the middle, who ſtands on one leg, and with the other defends himſelf from his companions, who all endeavour to hit him; the firſt that ſtrikes takes his place. This is their only game in which there is the leaſt dexterity. The day after the wedding the friends of the bride procure water, and waſh her from the waiſt to the feet. They then comb and decorate her hair, redden her nails, and dreſs her in new cloaths, if ſhe is rich enough to buy them; if not ſhe borrows ſome till the rejoicing is over.

I always regarded as fabulous what I had heard reſpecting the breaſts of the Mooriſh women, but now acknowledge my error; for not to cite many examples, I ſaw one woman particularly who was diſpleaſed with her child, throw her breaſt with ſuch force againſt him, that he fell on the ground.

As ſoon as a boy can walk, his mother treats him with as much reſpect as his father; that is to ſay, ſhe prepares his meat, and eats after him. The Talbe, who teaches them to read and write, inſtructs them with a loud voice, and the children ſtudying in the ſame manner, cauſes a moſt diſſonant noiſe,

noiſe. The examples given them are written on little ſlips of poliſhed wood, and which when learned are effaced, and others ſubſtituted; a ſmall twig anſwers the purpoſe of a pen; their figures have a great reſemblance to ours.

After the deſcription I have given of theſe barbarians, it may eaſily be imagined how much I wiſhed to be reſtored to my country. We complain on quitting the places to which we are accuſtomed; we weep on parting with our friends; we ſuffer ourſelves to be diſtreſſed for the ſmalleſt trifles, as the want of a handkerchief, or the growth of a beard of two days; yet I have been a ſlave, naked, devoured with vermin, wounded in every part of my body, and without reſting place but the damp or burning ſands, for fourteen months. Oh, Supreme Power! it is thou that ſuſtained me in the hour of trial; to thee I called in my calamities—from thee I expect my recompence!

THE END.